

God's Word in a new tongue



by Len and Jo Newell

The Newells are part of the Wycliffe Associates translation team.

PHILIPPINES — From the four

corners of Ifugao they came. From Damag and Padyay, from Bunian and Upag, and from a dozen places we had never heard of. Dedication day had arrived! For many long years we had worked to see this day.

We had toiled through times of

sorrow and times of joy. At times we had almost given up in discouragement. But with God's help and the faithful encouragement of His servants in so many places, the task was complete. For the first time in Ifugao history, the New Testament was available in a single book. And Ifugao Christians had come to witness this great event.

It was the largest gathering of Christians ever in the history of Ifugao. Almost 800 strong, they sat in the heat of the tropical sun and listened. We related how God had led us since our first arrival in Ifugao in 1954, and the joys we had experienced as we saw the miracle of changed lives through the translated Word. Dr. Joel Ruiz, of the Good News Clinic in Banaue delivered a message emphasizing the need for fellowship of Christians through Christ and His Word, and a chorus of Batad girls sang, "Holy Bible, Book Divine", newly translated into Ifugao for the occasion.

They had come from at least thirty villages. Some had hiked several hours, ridden four hours on busses and hiked for two more hours to reach Batad. Many had climbed over several mountain ridges in probably the most rugged area of all of Southeast Asia, to be present. And with much emotion, we personally presented to the Christian leaders of each village, and charged each with the responsibility of diligently studying this Book to find in it instructions for Salvation and personal faith in Jesus Christ.

Following the dedication service, people gathered around the colporteurs to buy copies of the New Testament. The thrill of holding this Book, opening it and being able to read clearly the message it contains is an experience we cannot fully appreciate. The task of distributing this Book to the four corners of Ifugao is a mammoth one. It can only be accomplished by sacrifice and toil on the part of the colporteurs and others, and by prayer and encouragement by the rest of us.

After a meal of rice and pork the Christians made their way to a little stream near the Church where eighteen believers gave witness to their faith in Christ through baptism. How fitting that on the day the New Testament was dedicated, there should be physical evidence of the continued spread of the Gospel and its power in transforming lives.

In the evening, Christians gathered to express their joy in the fact that God's Word had come to them. This they did through song, testimony and native dance. In full war dress a group of some twenty men and women enacted a battle, bringing back memories of conditions of a not too distant past.

And in graphic fashion at the end, they put down their spears and knives, joined hands in a circle of fellowship, and one Ifugao cried out: "You may wonder why we have enacted a war dance. This has been the way of our ancestors and parents. But we no longer fight and kill. God's Word has come to us in our own language. We have learned about Jesus Christ and His salvation, and peace has come to our land."



"Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he tries to master others. Then I, his father, will feel that I have not lived in vain."

-Douglas MacArthur

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Next week

Calvinism expert

Viewpoint

Adult education material planned

The Christian Reformed Church's board of publications has an education department which has devoted a great deal of time over the past two years to developing an adult education curriculum. Dr. Edwin Walhout was appointed Adult Education Editor in 1976 and has, since that time, been busy in preparing a program for the churches which will probably be adopted by Synod during its two weeks of deliberations in mid-June.

There are five major divisions within the curriculum program, each with its own "family" of subtitles. Those five divisions are: *Studies in sacred Scripture*, *God's work in history*, *Truth for life*, *Living in the presence of God*, and *The body of Christ in ministry*.

The first division, *Studies in sacred Scripture*, is based on the Revelation Series which several churches are using now. It is an on-going series of studies of individual Bible books. It provides an overview of each book, using the familiar chapter-by-chapter and verse-by-verse method of study, and containing discussion questions for each lesson. The Revelation Series was begun a few years ago and will continue to be developed, adding new Bible books in booklet form from time to time until the entire on-going series is complete.

The second part of the first division is a Survey Series, designed to provide a discussion of the traditional groupings of Pentateuch, Former Prophets, Wisdom Literature, etc. Included in the discussion are such matters as literary style, purpose, authorship, etc.

Division Two, *God's work in history*, is a one-year course (30 lessons) which examines various life situations requiring Christian moral response. It deals with biblical periods, ancient and medieval church history, Reformation and modern church history, patterns of development in North American church history and, as a separate

course, Christian Reformed Church history.

Division Three, *Truth for Life*, is a two year program which looks at creeds and confessions and then Reformed perspectives on life. The first year concentrates on a study of the three ecumenical creeds and three Reformed confessions, looking at their historical setting and the special flavor of each creed. The second year, Reformed perspectives, looks at the doctrines of God, Man, Christ, Salvation, Church, Last Things.

Division Four, *Living in the presence of God*, is a one year course covering Christian morals in today's society. Categories are: Living before God, living as a sinner/saint, living through decisions, living in society.

Division Five, *The Body of Christ in ministry*, is also a one-year study of the church...an examination of the offices, forms of church government, agencies of the church, evangelism, preaching, diaconal work, care of the aged and mentally ill, budgets, church buildings, discipline, education, taxes, civil law.

Once the material is available, however, there must be an eagerness and a willingness to take time to study as groups. There is also a need to develop leaders within the church community, lay people. The ministers have enough to do and there should be at least a small handful of leaders in each church.

We are never too old to learn. How often haven't we heard that during our lifetime. Adult education within the church is important because it will enrich our lives, whether it be in church history, Bible study, a study of the history of the creeds or confessions.

Armed with that knowledge, we can much better take up the challenge to "go out into the world" to proclaim the gospel.

Keith Knight

by Keith Knight

NewsViews

Not quite a teenager, but she's smart!

Mariel Aragon has not decided just what she wants to be when she grows up, but she has plenty of time. "I'm getting my BA, MD and PhD," says Mariel, who is just 12 years old and a college freshman.

She was admitted to the University of Southern California conditionally last fall at the age of 11 when she enrolled in two courses. After she successfully completed them, the university allowed her to take a full load as a pre-law, pre-medical student.

She said that she was tickled pink to be in the university, adding that it did not bother her that she was the youngest in the class. "In fact, I enjoy it. You see, I'm an only child. And everybody here treats me like a younger sister — so it's like having a lot of brothers and sisters."

She plans to take physics, biology, psychology and French next semester. She will finish undergraduate studies by age 15 and will complete medical school when she is 22.

Burt Wuttkin, a university spokesman, said Mariel's IQ has been measured at about 180.

She says she doesn't mind being called a genius but "I really like to be treated like a normal person. I'm one of you. I'm not from outer space."

Mariel speaks English, Spanish, Tagalog (the native Filipino dialect), and she says with a shrug, "a little French, a little Japanese, a little Chinese, that's all."

In her spare time she plays the piano, sings and reads at a rate of about 5,000 words per minute. She attended nursery school, kindergarten and elementary school but bypassed grades 4, 6 and 8.

Last summer she attended a special program for gifted students at John Hopkins University where she hopes to return for her medicine studies.

She hasn't chosen a medical specialty, delaying that decision until she is more familiar with medicine.

It must be quite a life for a 12-year-old with a brilliant mind to tackle university life. She seems to gobble up knowledge like most children devour Big Macs. Academic life comes easy to Mariel Aragon.

We don't hear much about her social life but she is undoubtedly lonely. Friends her age would shun her and they would, undoubtedly, poke fun of her brilliance. She would be too young to have real friends on the university campus. She admits that most treat her like a little sister.

She will be finished university when she is 15 and she will be a medical doctor at age 22. She will probably specialize in some intricate form of medicine and I wouldn't be surprised if she spends most of her life doing research, studying, perhaps writing a book.

We will probably hear of Mariel Aragon again some day and it will have something to do with medicine and academics.

DATELINE: THE WORLD

by Rev. Johan D. Tangelander

History of Reformed seminary in Philippines

Part II

So in 1969, the Reformed Institute of Theology (R.I.T.) was established to provide "a systematic training for the position of pastors, evangelists and Bible workers." On January 29, 1970, the opening dedication service of R.I.T. was held. Fifteen men and women were enrolled in classes that met on Tuesday and Thursday nights in a rented room in Bago, a small town near Bacolod. In the third year of operation, classes were increased from two evenings to four mornings each week.

The location of the school was moved to Bacolod. There were now enough students for three classes: freshmen, juniors and seniors. The success of R.I.T. proved that there was, among the church members, a strong interest in the type of education that it offered. It also provided missionaries with trained evangelists, assistants and Bible teachers.

Shortly after R.I.T. started its operation, it was felt that more than a Bible school level of education for pastors was needed. Since no existing seminary in the Philippines could provide a Reformed theological training, it was decided to begin with

seminary training in the school year 1975-76 in order to enable the first class of R.I.T. to enroll into the Seminary program. The object of this change was "to train men to become pastors of the Christian Reformed Church of the Philippines. Graduates should be well versed in the Reformed faith."

Why have a seminary in Bacolod, a provincial city, since Manila is the cultural, educational and commercial center of the Philippines? Bacolod had no Protestant seminary and the core of the young Philippine church was located in Negros Occidental. To provide the seminary with property, the mission board had a special fundraising drive for the construction of a campus. In the meantime, quarters were rented at Carousel, a former night club and gambling casino that had been closed down since the declaration of martial law in 1972. On June 17, 1975 the convocation was held at the new Geneva Reformed Seminary (the name was chosen by the national church).

The students received not only an academic training but participated also in practical work. They assisted in all

the Bacolod area churches and preaching stations, by leading Bible classes, preaching, teaching and visiting.

Last year, the location of the seminary was changed again. A compound with warehouses, an apartment and a house was purchased from a local Chinese Christian businessman. Some renovations have been made to accommodate the library, students and classrooms. One of the warehouses is now used by the Bacolod Christian Reformed Church for its worship center and is being renovated to make it functional not only for regular worship services but also for daily activities. This year, the seminary compound will undergo some more remodelling in order to be able to accommodate more students.

Since the arrival of three new missionaries for seminary involvement, a new curriculum has been developed. Also the old R.I.T. concept has been revived to help the lay leaders in the church. A wide variety of academic programs is now offered, ranging from the B.D. level in the seminary to yearly certificates in the Bible college. A special Certificate in Theological Studies is now offered to

college students. This one year C.T.S. program includes a series of regular seminary courses selected for their usefulness to Christian leaders in other fields than theology.

Students enrolled in the Bible college department can study subjects ranging from Bible Knowledge, Doctrinal Standards to Health and Hygiene and Philippine Church History. In order to get the seminary and Bible college "under one roof", the name of the school had to be changed. So the national church chose Christian Reformed Seminary and Bible College as the new name.

This brief history of a theological school in the Far East is more than a history for the people involved. It represents years of hard work, frustrations, Westerns and Asians learning how to work together for the Lord's sake, the realization of dreams, the fulfilment of needs and new problems to be faced in rapidly changing Asia. May we be given the courage and the vision to view the problems as God given opportunities. We covet your prayers for the Christian Reformed Seminary and Bible College, its faculty, students and staff.

Kathy wins music scholarship

SIOUX CENTER, Iowa — A Calgary native, Kathy Sanderse, recently received a Dahm Memorial Music Scholarship to Dordt College. Kathy is presently a first semester sophomore at Dordt.

Daughter of Mr. and Mrs. Jacob Sanderse of Calgary, Kathy graduated from Viscount Bennett High School in Calgary in 1975. While in high school, she sang in choir two years and in a madrigal group.

Majoring in music, Kathy sings in Chorale. She takes private voice lessons from Mrs. Margery Stetson and studies piano under Noel Magee, associate professor of music. She also accompanies private vocal and instrumental lessons. Following graduation, Kathy plans to teach vocal music on the high school level.

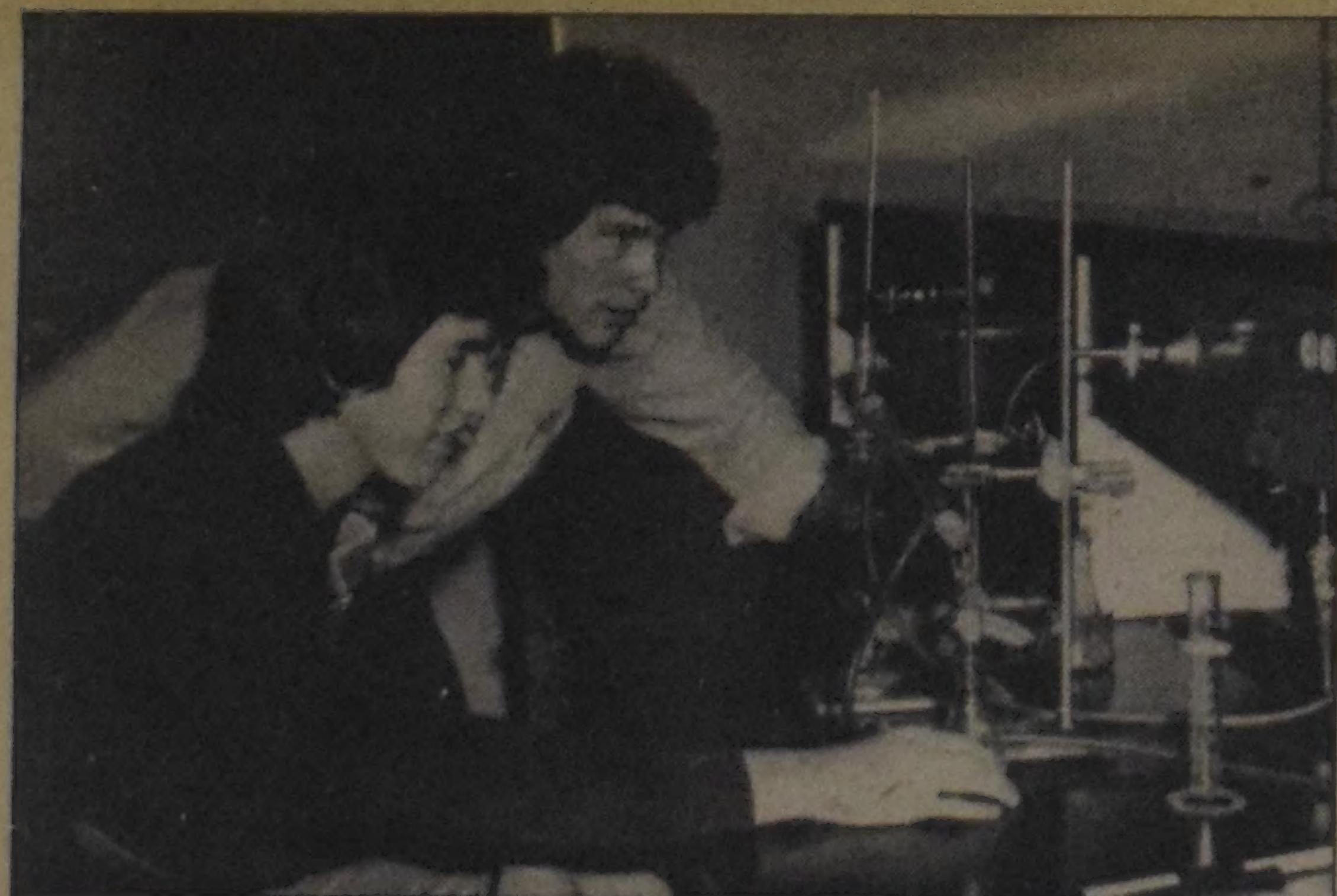
The Dordt Music Department selected Kathy for the sophomore scholarship of \$125 because of her demonstrated musical ability and contribution to the department. The annual award is given in



Kathy Sanderse [left]

memory of the late Joe J. Dahm of Pella, Iowa.

St. Catharines student receives scholarship



Len De Bolster [left]

SIOUX CENTER, Iowa — A Dordt College student from St. Catharines, Ont., Leonard De Bolster, recently received a Minnie Julia Dahm Scholarship for pre-medical students.

Son of Rev. and Mrs. Henry De Bolster of St. Catharines, Len graduated from Beacon Christian High School in St. Catharines in 1976. His father is pastor of Maranatha Christian Reformed Church in St. Catharines.

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The challenge undertaken by the AACS and its Institute for Christian Studies is to meet head-on the secularizing forces in the world, and the scholarship that lies behind these forces. Recently the AACS has made special effort to help Christian students who are struggling with their faith at secular universities. Christian academic materials and counsel can be matters of spiritual life or death for them. This outreach is backed up by the Christian academic research and teaching at the Institute, which is now in its eleventh year.

Right now the AACS has a financial need so urgent that all staff salaries have been cut by 25% (our nine professors' salaries before the cut averaged \$18,800). We have been hit by inflation, by a tempor-

ary loss of rental income (\$25,000 in a six month period) the cost of adding two professors to the staff of the Institute for Christian Studies since 1975, and by student financial aid which has helped students from Cyprus, Japan, South Africa, Italy, Australia and other countries get Reformed (post) graduate education to bring back to their countries. In the first four months of 1978 we have averaged a \$20,000 per month deficit.

You will find a recent report on AACS work in the new Agenda for Synod, pages 295-297. The AACS is recommended for financial support by the denomination, and is an affiliated educational agency of the Christian Reformed Church.

We have not been making public appeals in the past. May we ask now for your special prayers and donations in this time of urgent need?

Rev. Alvin Venema
President, Board of Trustees
AACS

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Subscriptions

\$10.00 for one year and \$19.00 for two years.

Calvinist Contact is published by K. Knight Publishing Ltd. 99 Niagara Street, St. Catharines, Ont.

Advertising

Display advertising deadline is Friday noon of

preceding week. Classified advertising deadline is

Monday noon for same week's issue.

Memberships

Evangelical Press Association

Canadian Church Press

Audit Bureau of Circulation

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There will be no Calvinist Contact published on July 7 and July 28 due to staff, vacations.



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Church Page

PASTORAL PONDERING

The time my "flock" requires

"A minister's work is never done", someone observed this past week. His goal may be to work himself out of a job, but such a stage never seems to materialize. From my perspective to be a minister in a central church like ours is quite a challenge — and I thoroughly enjoy it!

Let me, now a new "church season" is upon us, share with you some of the ways and means of ministering to you — as you have taught me. I have particular policies and practices that makes me come into the homes of at least 3/4 of the congregation every year. They include the following. When a close relative has died, I meet with you to reflect on God's way in order to comfort you and challenge you to be prepared. When a baby is born I visit the mother in the hospital, and in the week prior to baptism meet with the new Mom & Dad to open the Word concerning Christian family life and Christian education.

When a member reaches 70 years of age, my wife and I spend a pleasant hour with the "golden aged" one, repeating this every year on his birthday. What a joy it is to learn of God's goodness in a lifetime! We visit on every significant wedding anniversary. My practice is to call on the hospitalized twice a week — Tuesday afternoon and Friday afternoon. I attempt to visit the widows and widowers twice a year. What a blessing this is for me to see how God sustains them. My policy is to drop in on all the shut-ins once every 6 weeks. How much I learn from them in terms of their patience and cheerfulness. When one of the members is scheduled for surgery I seek to spend a few moments immediately prior to the operation with them in the hospital. How the Lord hears prayer! I promise them to pray for them while they are unconscious.

Another practice is to visit every family living in the country once a year, if possible. I try to schedule a tour and include several in one afternoon or evening — it makes for a pleasant trip. I must confess the "once a year" has not applied to all country dwellers. There are also some members I have not visited for 3-4 years. This grieves me, and I would like to meet with all of you. But in case you "need" a pastoral call, will you contact me — in fact, insist that I come.

My working day begins at 8:30 a.m., and I normally spend the first 30 minutes in devotions with my Lord. How wonderful is the communion of prayer! Normally every morning is devoted to sermon study and preparation. Since I take Friday evening and all day Saturday "off", the first sermon needs to be finished by Wednesday supper time, and the second one by Friday, 2 p.m. I have a log book wherein I mark down all that I do, telephone calls included (the vice president studies it once per year and reports to the consistory). How much I learn from past mistakes! It takes this pastor on the average 21 hours to make two sermons.

I notice that I average about 13-15 calls and interviews every week. That includes about 5 hours of private instruction for new, inquiring members, mostly during the winter season. The 3 hours of catechism I teach on Tuesday evening, along with the adult course on the Canons of Dordt, are a real help to understand the doctrines of Scripture. How much I love to be involved in the work of evangelism — but our regular work limits this greatly. I benefit much from the one-hour Bible discussion at noon on Saturday with Operation Friendship.

Given the regular Consistory meetings (mercifully only from 8-10:30!) plus the numerous special meetings, the demands of Classis and other groups, I find that my average number of working hours per week is 64 or 65. Two of these hours are generally spent preparing bulletin material. I cannot imagine a richer life than a minister's. Think of it, going out for coffee and a cigar is considered work! As pastor of this Church I understand the priority of time usage to be in the following order: Sermon preparation, pastoral care, catechetical instruction.

The composition of our congregation

Two years ago after we had visited the families in the congregation I made a little survey as to where people in this congregation originally came from and what church background they have. Since that time many changes have taken place, people have left, others have come in. Last week I made a quick survey again. I found that at this moment 15 different national origins are found in our church, namely the following: US, English Canadian, French Canadian, Ukraine, South African, German, Japanese, Philippines, Jewish, Austrian, Belgian, Swedish, Polish and Egyptian, and of course Dutch. So, if you think that this is a church of Dutchmen

you are wrong.

I also found that our members come from 17 different denominational backgrounds namely: CRC, Reformed Church, Baptist, unchurched, Oud Gereformeer, Can. Reformed, Christelijk Gereformeer, Gereformeer, Nederlands Hervormd, Orthodox, Anglican (there are 9), Roman Catholic (there are 12), Lutheran, Seventh Day Adventist, United Church, Presbyterian, and the Koptic Church. So if you think that in this church everyone of course is born and raised in the Reformed faith, you are wrong again. I find this very exciting and I hope that these different people will truly find their unity in the Lord Jesus Christ.

Montreal, Quebec

Family Visiting

At the council meeting Wednesday, the matter of family visiting was discussed. In the past it was the practice to visit each family with a two man team, consisting of two elders or the pastor and an elder. This year, we are going to try a different approach. In most cases the family will be visited by one elder or the pastor. The visits will be more informal and the elder or pastor may be accompanied by his wife and spend a little more time with each family. Although the visits will be more informal, they will still be centered around the Word of God. We hope that in this way the family visits will be less awkward and more personal.

Regina, Sask.

CHURCH NEWS

CLASSIS HAMILTON

The May 17th meeting of Classis Hamilton was much more than just the spring business meeting. Besides all the regular reports of the denominational boards and classical committees, classis was privileged to have reports from the following agencies: Minister's Pension Fund, Youth Evangelism Services, Salem, The Association for the Advancement of Christian Studies, and Lakewood Christian Conference Grounds. These agencies apprised us of their availability to the member churches as well as their need for continued classical support.

Among the classical reports received the following points deserve extra notice. The Niagara League (which encompasses much of the same churches as classis) will be sending out fourteen SWIM'ers this summer to work in various fields in Canada and the U.S. A Congregational Evangelism Training seminar will be held in classis the week of Sept. 25-29 — already six churches in classis will be attending. A Mission Emphasis week is being planned for classis in the spring of 1979; teacher training for all teachers in the churches is available and everyone is urged to use it.

Throughout the entire meeting there was a spirit of concern and understanding. Under the able chairmanship of Rev. Peter Brouwer, and with the assistance of the Stated Clerk Rev. Alvin Venema, the meeting was adjourned at 9:40 p.m. The next session of classis will be held on September 20th in the Covenant CRC of St. Catharines.

Ralph Fluit, reporter

AFTER 25 YEARS, ORILLIA CHR. REF. CHURCH IS STILL GROWING

Celebrating 25 years of God's faithfulness. That's what we put in the ad of our local paper, and that's what we did on Saturday, May 6th and Sunday, May 7th, when we held our 25th Anniversary as the First Chr. Reformed Church of Orillia.

On Saturday evening, the hall we had rented for the occasion was filled to capacity with Mem-

bers, former members and friends as well as Delegates. Our MPP, Dr. P.B. Rynard was there to congratulate us. Mr. Gordon Smith, our local MP conveyed the best wishes of the Premier of Ontario, Mr. Bill Davis. There were greetings and wishes from Classis Toronto and neighbouring Chr. Ref. Churches.

Our Former Ministers, Rev. J. Kuntz, Rev. E. Gritter and Rev. S. van Houten all commemorated some events and happenings of the time they served our Congregation.

In silence we remembered one of our former Pastors, Rev. Wiebe van Dijk, who was taken Home to His Lord while he was our Minister. We enjoyed the singing of our Anniversary Choir, especially formed for this occasion. Then there were contributions from our two Ladies-Societies, the Calvinettes and Cadets and last but not least the skit from our Young Couples Club.

On Sunday we continued. In the morning our first Minister, Rev. J. Kuntz of St. Catharines was in charge of the service. Again the Anniversary choir sang. Rev. Kuntz' sermon was based on 1 Peter 2:9-13: Once, no people, now God's People. In the evening Rev. S. Van Houten preached on the words of the prophet Hagai, found in chapter 2 verse 4: Fear not. Take courage, for I am with You.

And that is what we as a congregation have experienced in the past 25 years. We started with 11 families, back in 1953. Slowly we grew up till 1958 we did not have a minister of our own, but were dependent on the minister from our Mother-Church Barrie, Home Missionaries and Classical appointments. Numerous reading-services were held. Then, in 1958 Rev. J. Kuntz became our first minister, fresh from the Netherlands. At that time we were still in rented quarters but in the fall of 1959 we could lay the cornerstone on our own Church, where we have been worshipping since May 1960. We then counted 45 families. Now there are around 75.

We are not growing with leaps and bounds, but we have been and are what we could call "growing in stature" with God and Man. There is more Community-outreach, we are involved in Evangelism-projects as DVBS

CHRISTIAN REFORMED

Called

-to N.E. Calgary Mission (Emmanuel, Calgary, calling church), the Rev. Kenneth J. Verhulst of the Lighthouse, inner city ministry, Toronto, Ont.

Declined

-to Cambridge, Ont., Rev. John Klomps of Hamilton (First), Ont. -to Saskatoon, Sask., Rev. Peter Sluys of Lacombe (Bethel), Alta.

New address

Chatham, Ont. — Address all correspondence for Chatham (First) CRC to Mr. William Van Oosten, 17 Willowmac Avenue, Chatham, N7M 1Z1.

New Clerk

-of Edmonton (Maranatha), Mr. C. Van Vliet, 10628 - 30 St., Edmonton, Alta. T5W 1V8.

Correspondence for the Christian Reformed Church of Niagara Falls, Ont. should be sent to: Mr. Clarence Terpstra, c/o Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls, Ont.

CANADIAN REFORMED

Called

-to Burlington (East), Ont., Rev. M. van Beveren of New Westminster, B.C. -to Voerburg, The Netherlands, Rev. C. Stam of Burlington (West), Ont.

Declined

-to Winnipeg, Man., Rev. M. van der Wel of Abbotsford B.C.



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“Kingdom workers” or “community workers?”

by John Bolt

Rev. Bolt was minister of Penticton and Kelowna, B.C. Christian Reformed Churches and is presently working on his Ph.D. degree in systematic theology at St. Michael's College in Toronto, Ont.

Recently a notice in one of our church papers made reference to prospective seminary students who are preparing for “kingdom work.” I must confess that I was somewhat startled by this reference. Evidently in spite of all our efforts in the Reformed community to abolish the distinction between kingdom and non-kingdom work, in spite of all our insistence that life as a whole is religion, that all work is kingdom work, the impression that the Christian ministry is special kingdom work still lingers.

In this article, however, I do not want to belabour this point but rather go a step further and suggest that perhaps we should consider eliminating from our speech all references to kingdom work, kingdom causes, kingdom organizations, working for the kingdom, building the kingdom, and the like. My reasons for this suggestion are fourfold:

1. The primary meaning of kingdom of God in the Bible is the active idea of kingship or ruling rather than the passive idea of an area or sphere that is ruled. It is a reign rather than a realm. When we use language such as kingdom causes, kingdom work, building the kingdom, we give the impression, an incorrect impression, that the kingdom of God primarily consists of those areas, organizations or causes that clearly and willingly submit to God's kingship.

2. The Scriptural understanding of the kingdom of God is that it is God's activity rather than man's. The social gospel erred precisely in identifying certain human activities with the kingdom of God. Even if we avoid the theological errors of the social gospel, our speech about the kingdom of God may give the misleading impression that the Kingdom of God is basically a human task.

3. Our language about the kingdom of God places us in the position of possibly identifying our causes (our perfectly legitimate, necessary causes!) with the kingdom of God. This has happened again and again in the history of Christianity and makes it impossible for us to be a Reforming (as well as Reformed) community. The kingdom of God is always greater than, is always the judge of, our various causes.

4. The kingdom of God (or better, the kingship of God) in Christ includes not only human relationships but the rule over the entire cosmos. The

final renewal of the cosmos is, according to Scripture, clearly God's act, not ours (God will wipe away every tear...God makes all things new...Rev. 21).

For these reasons I believe that it is best that we restrict our references to the kingdom of God to God's activity, his reign, his rule, both as a present and future reality and not speak of kingdom work or building the kingdom except in so far as God is the subject of such speaking.

When the distinction between God's activity and our task is placed into such sharp relief the very real danger exists that one eliminates human responsibility, that one ignores the fact that God has and continues to use men for his purposes. This emphasis can (and has) resulted in

Christians being indifferent to their responsibilities in the world. Similarly a certain (incorrect!) understanding of election can (and has) hindered missionary activity. However, just as Reformed people have always insisted that a proper, Biblical understanding of election does not hinder missionary activity but promotes it so I would similarly insist that a proper, Biblical understanding of the Kingdom of God (as God's, not man's activity) does not eliminate but promotes human social and cultural responsibility and activity.

My concern here is that we use the clearest and most biblical language in speaking of our human task. My suggestion therefore is that we reserve “kingdom” language for God and his activity and

that we use a different language for our task. Let me offer as a possible suggestion the language of “community”. Let us visualize our task as Christians not that of building the kingdom of God but that of building, in the power of the Holy Spirit, a new community.

To help us build such a community, rooted in faith, motivated by love, characterized by justice, filled with expectation and hope for the future of the kingdom, we have received substantial direction from Scripture. The language of building the kingdom of God is, however, foreign to Scripture and we are given no directives how to go about doing this. The kingdom of God must serve as the vision, the motivation and

the power behind our community building.

A Christian self-understanding in terms of community building has the added advantage of resolving the troublesome questions concerning the relation between the kingdom of God and the church and that of church as institute and organism. The task of all Christians, in the institutional church, in political office, in the family, in business, in all walks of life is essentially that of building a community — a believing, loving, hoping, just community. Clearly, all Christians are “community workers.” This description of our Christian task is more concrete and easier to visualize and understand than the more lofty but also more abstract expression “kingdom workers.”

Insurances you might consider avoiding

by Harry Houtman

In our last article two weeks ago we compared a particular term insurance and whole life insurance policy. We came to the conclusion that term insurance is really most suitable to most people. Today we want to look at a policy which is regularly sold and which we think is probably not necessary or useful in most cases, namely children's life insurance.

It happens that within a month or two of a child's birth, the parents are visited by their life insurance agent to discuss the future of the new arrival. A pamphlet issued by a major insurance company in Canada states it this way. “Some people misunderstand the reasons for insuring a child's life... It is simply to give him a headstart on his own financial program.” (Emphasis in the original, p.4 ‘Plain talk About Life Insurance’). The company is really saying it's an insurance that isn't insurance.

We had in earlier articles determined that insurance was protection; protection against events which would place an extremely severe burden on the family or business. Just as fire insurance and auto insurance so also life insurance is for protection. By now you may see that a child has no large financial obligations, has no dependents, and therefore does not need life insurance. However, let's analyze the company's five reasons that it gives so that we may understand their line of thinking.

“Consider the Advantages. 1. A policy on a child starts his insurance program at very low cost. Years later when the youngster takes over the policy, the premium still remains the same low amount.” Reply: Insurance cost is based on risk. The company needs to meet expenses and make a profit on any policy. Comparing rates at different ages is like comparing cows with elephants.

2. “A Life insurance policy encourages good saving habits. Although you (meaning the parents) will pay the premiums initially, your child can participate in paying the premiums when he's older. This will help him get used to arranging his finances with definite goals in sight.” Reply: A child must learn good saving habits and good stewardship. A savings account at a local financial institution would be a better beginning.

3. “Life insurance can play an important role in your daughter's life. If she marries, the policy will give her a degree of financial independence. If she concentrates on a career, the policy will build funds for her future.” Reply: We'll let the reader answer the first part and point you to the reply under no. 5. for the second part (next week).

4. “By the time your child has reached his own retirement, the return on this policy can grow to five times the amount paid in premiums.” Reply: Who can look into the economic future 65 years from now? No one. It's an offence to man and God to pretend to do so. Inflation alone is a major factor. Therefore, do not begin an inflexible plan such as this child insurance for retirement.

Continued next week

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Boycotts and sanctions by the world

by John E. Plaatjes

South Africa is facing tremendous odds against her: international pressures of all kinds, censure and criticism from former allies, a hate literature building up in other countries, radio attacks around the clock, and many guerrilla forces gathering on the northern borders of Namibia and on the Mozambique front. The pressure has not let up for a single day. South Africa has been the outcast of the UN for a number of years, and boycotts have become a popular pastime, as the country is being made to feel increasingly like the pariah of the world.

The news media of Canada and the USA is giving great coverage of all things African. People are interested in the one-time Dark Continent. On April 11 there was a letter in the Toronto Star, taking the editor to task for encouraging economic sanctions against South Africa and Rhodesia while other worse villains of the peace are getting away.

Since the tragedy of Soweto, British and other foreign investors have seen South Africa as a high risk area. The British government has come under consistent pressure from the anti-apartheid movement and the left-wing of the Labour Party; both groups are pressing for a complete trade boycott, as well as sanctions in sport. The Roman Catholic Church in Britain has also become activist by spurring the formation of the International Christian Concern for Southern Africa. During 1976 (after Soweto) Britain bought 22.2% of South Africa's exports, and is still one of South Africa's biggest trade partners, with investments at more than \$5.8 billion. But while South Africa has seen a recession since, Nigeria has surpassed her as Britain's strongest trading partner on the African continent.

After the death of Steve Biko the government of Britain announced that it intends to discourage investments by British industry, ending trade missions to South Africa, tightening currency control regulations, and prohibiting lending by banks. A discreet poll of British business leaders by the South African Foreign Association revealed that the Biko affair had done great harm to South Africa. But it also found that while Britons wanted good relations with South Africa, they were dismayed that "the path S.A. appears to be taking" could spell serious trouble. The Netherlands and West Germany have both reacted by restricting export credits to South Africa, to conform to the policy of the European Common Market.

Spotlight on South Africa



Like Britain, both these countries from whose borne most of South Africa's white forbears came, are reluctant to cut ties with South Africa.

The task force of some Canadian churches have taken upon themselves the task of "public social responsibility" to organize an astringent boycott of South Africa and have asked the banks of Canada to go on record as not extending any further loans to the government of that country nor to its wholly-owned agencies.

As a new Canadian I am surprised at the naivete and irrationality of some people and organizations. Not for a moment am I defending South Africa's apartheid policies and injustices. But one may ask those avid church critics and armchair philosophers:

"As a matter of public concern and social responsibility, did you criticize Mr. Trudeau when he publicly lionized Cuba and Fidel Castro, — the same Cuba which is now stirring up heaps of trouble and is actively engaged in revolution and bloodshed in 14 countries of Africa? Did you know about the number of youths being shipped out of Angola to Cuba to ostensibly undergo "re-education" and training, while whole villages are being destroyed by the "peaceloving" Cubans, according to an eyewitness on the "As It Happens" radio program?

"Was there an outcry from you when all those Russian spies were exposed, actively busy in subverting Canadians? Is it of concern to you as responsible church people that Canada remains one country, and have you preached that theme to the Separatists of Quebec?

"Are you sure you have solved the Indian Rights problems and the Inuit claims for righteousness? Or is it easier

and more expedient to "solve" a problem of another country from 10,000 miles away than right at your own door...?"

It would be nice to start by addressing yourself to the rise of racialism in Toronto cities and by reading the report of Walter Pitman in this regard.

If these church groups get their way all investment in South Africa must cease forthwith. Black South Africans suffer the most when the economy is in trouble, and they are usually the very first to feel the pinch, for most of their jobs are expendable. He has little economic protection and no guarantee of security when his job is lost. This should be kept in mind by our critics who would like to throw out the baby with the bathwater.

The banks of Canada have been attacked by the activist church groups who accused them of "depriving the black man of South Africa of his civil rights..." by extending further loans to that wicked country.

When the chairman and chief executive officer of a Canadian bank decided to see for himself, he visited South Africa and spoke to a number of people representing all races and political convictions. Among them were a cardinal of the Roman Catholic Church, a bishop, an archbishop, the director of the ecumenical affairs of the Dutch Reformed Church, a Moravian Church spokesman, people in Soweto, members of the leading opposition parties of government and ministers of the Transkei parliament.

Here is the interesting fact: While all of these people were very critical of the government, and defenders of civil rights, not one of them agreed with the overseas philosophers. In fact, they believed that too much undue outside inter-

ference or a blockade of investments would only worsen matters for all concerned.

What is the reaction of the black people themselves?

Chief Lucas Mangope, addressing a Methodist Church conference, said recently: "When these churches go all out to put pressure on big firms to disengage from South Africa, they know perfectly well all they achieve is to bring unemployment, hunger and despair into thousands of black homes."

If the main objective of these conscientious objectors and activists against South Africa is to help the black man, then they should definitely listen to what the black man himself has to say about this preferred help:

"It is we, the blacks, who have to stay alive in South Africa. I obviously understand the intentions and the motives of those who call for the cessation of investment in S.A. I also understand the feelings of a man who watches his children grow thin from hunger. He is the man that has the right to say that investment must cease. Nobody else, not even I, have that right," says Chief Gathsha Buthelezi, Minister of the Zulu people.

The activists have been told on more than one occasion that the course of action they advocate against South Africa would hurt, first and foremost, the very people it was supposed to help. It would bring about economic hardship to the blacks on a scale which cannot be appreciated in affluent countries like Canada or America. It would only serve to aggravate the political and social situation and halt the progress (however slow) that is being made to alleviate the plight of the black man. But these improvements and signs of progress are obviously hidden to the detractors and activists. There are none so blind as those who do not wish to see the truth.

When the Canadian bank officer spoke to opponents of apartheid (South Africans themselves) he was told that it worried them lest exterior pressure on South Africa would only strengthen the resolve of the present government to go into laager ("isolation", putting up protective barriers against attack by overwhelming numbers) like Voortrekkers used to do with their wagons by drawing them into a circle. This is exactly what happened at the last election — the government was re-elected and re-enforced because of the climate created by foreign efforts to bring it down.

South Africans with a real love for their country, whatever their race, colour or creed, can only decry such

methods to bring their country to its knees. They have the faith that they would be able to solve their problems themselves, provided there isn't so much outside interference. We've heard this before, but it still applies. They believe that stoppage of investments in or isolation of South Africa, will only aggravate their vexing problems.

Meanwhile, there are many hopeful signs of beneficial changes. Visitors bring back reports of positive changes not possible five years ago: Churches formerly closed to blacks, opening their doors after more than 100 years; signs differentiating between the races coming down in public parks, public buildings; apartheid on trains and buses being relaxed or non-existent. Less and less of the hated "Whites Only" and "Coloureds" or "Blacks Only" signs are being seen in eye-catching places. And it does not spell the end of the world, but in South Africa that's real progress.

But by far the most hopeful and significant news is the change of mood among the Afrikaner people themselves, like a movement among the tree-tops: A growing sound of dissonant voices from all directions that transcends class, creed or colour. Mark you, it is not a strident, angry sound, for it comes from within the Afrikaner soul and conscience. But it speaks of the deep disillusionments with the old order of things which have to be anachronisms in the world of the Twentieth Century, and when weighed on God's scales of justice, are found wanting.

According to *The Transvaler*, an Afrikaans newspaper based in Johannesburg, the chorus of voices is asking: "Give us a new vision and a new ideal. We grew up together with the coloured and black man. We want to exist together and stand together in danger. We are ready." It will take time for this movement (*volksbeweging*) to gain momentum, *Die Transvaler* says, because the Nationalist Party has a tremendous hold on the people.

The news media of the world is more interested in publicizing the riots and the shootings and the outcries of rage, but these positive voices, along with every concession the government is making, are greeted by scorn and derision.

Man's inhumanity to man, if the truth must be told, is not confined to South Africa. If one makes a list of all those countries in the world where civil rights are totally nonexistent or where human rights are at a minimum, then South Africa is by no means the worst. In fact, in light of what is happening in Cambodia, in Southeast Asia, in

countries on the South American continent, or even in the rest of Africa, then South Africa is one of the safest and best countries to live in.

Pulitzer prize-winning author of a new book, "The Cloud of Danger", George Kennon, was once the USA's charge d'affaires in Hitler's Berlin where he was interned. In this book he deals with the most explosive problems and dangers in Southern Africa. He devotes a whole chapter to the precariousness and vulnerability of Southern Africa, and says that the United States should move "very cautiously" in the political minefields placed in South West Africa (Namibia) and Rhodesia, both representing situations which Washington understands very poorly indeed.

"The United States government will continue to be pressed to compell American firms to withdraw from their business connections with South Africa. This is a silly suggestion. The blacks from that country themselves do not want it. The foreign firms operating branches in that country have stood in the forefront of the effort to achieve better treatment, both in wages and in responsibility of function, for black workers; and they have had success. Nothing could be gained by their removal."

It is remarkable how, in the face of all the destructive criticism and hostility of the anti-apartheid groups, there still exists a worthwhile confidence that South Africa will pull out from under its cloud, and restore its tattered image in the world. Although foreign firms are pulling out because of the smear campaigns and high pressures, many are staying and driving their stakes in deeper. The S.A. gold Krugerrand, in spite of all the opposition against it, is experiencing record sales, especially in America, we understand. In the month of February alone more than 550,000 Krugerrands were sold in SA.

Despite the setback and the understandable international ill feeling caused by the Steve Biko tragedy, despite the damage to its image abroad and the unresolved internal situation, black and white christians are ignoring the invisible barriers still there, and getting together increasingly. That is more important than all the criticism from outside and the ostracism inside.

Without a vision the people will perish. Because there is a vision, there is hope. This hope will not be ashamed. Christ did not die in vain. Steve Biko's death wasn't entirely in vain either.

Part 3 next week

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Since we celebrate Father's Day around this time of the year, I'd like to talk a little while about the T.V.'s image of a father. T.V. has a great deal of influence in the lives of people. In the average home a T.V. set is used 26 hours per week. It comes in full color and it stands at the center of our family room or living room. Children watch it, adults watch it, teenagers find it a source of enjoyment. For many people it is Saturday morning's baby sitter.

It does make a tremendous impression upon people. Actually the T.V. presents many things in an unreal way. There is the emphasis on the way that people live; the people on T.V. often are not real. They live so luxuriously, they drive high powered cars; you never see them with an old Chevy but always with beautiful cars. The homes they have are palatial mansions with beautiful lawns and landscaping. The kind of homes they have is not the average home. Then you see the food that these people eat — the spread that they have on their tables or the things that are suggested that you really ought to buy in order to live well and be healthy. This is hardly the kind of food an average family of five or six can afford. It's really not the way that people live. It presents a false picture. It builds hopes and dreams that can never be fulfilled for most of us. It places in the minds of children and young people the idea that this is the way that you ought to live.

This is also true of the picture of the father on T.V. He is presented as a confused and baffled person. He's that clumsy fellow who spills food or grease on the front of his shirt and then his clever wife says, "Oh, that's alright dear, we have cleaning powders and liquids which will make them whiter than white." Immediately you see a shirt that has been well cleaned and everything is

THOUGHT FOR THE WEEK

Douglas MacArthur prays for his son and part of his prayer is this, "Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he tries to master others. Then I, his father, will feel that I have not lived in vain."

all set again. Or, he's the kind of person who brings home a toy for his children — one of these things that has to be put together where bolt A has to match notch C. You find him monkeying with this thing and tinkering with it and putting it together in the wrong way and finally getting angry and disgusted with the whole thing. He never succeeds because he's an incompetent person. The average father is presented like this on T.V. because that presents a nice situation for humor.

He's also presented as a neurotic character. He has a cold in the head and he sits there and sniffls and coughs and then his wife or mother comes and has a remedy and within 60 seconds his nose is clear and he doesn't cough anymore. He says, "You're a wonderful wife!" After all it presents him as a person who is too neurotic to think about getting some medication for himself.

For many years there was this "One Man's Family" on T.V. and it had certain things about it that were very nice and interesting but it never presented the father in a good light. He was always presented as one who really wasn't quite on top of the situation. The family really ran the situation and he was sort of living in. You also find

T.V.'s image of father

this little bit of humor that is on T.V. rather often — a new baby comes into the family and the young father is called to the delivery room — he's nervous and he paces back and forth, he smokes one cigarette after another. Or, if he is allowed into the delivery room as is the case in many places, he faints dead away. He's presented as the kind of person who isn't quite able to face up to the situation. That's too much for him! His wife goes through the delivery like nothing, but the father, oh no, he can't stand it. Or he's in the office and he's the boss there, but there's a capable secretary who tells him just what to do and what appointments he should keep and she screens out everything so that he doesn't get the wrong phone calls and again he is presented as the kind of person who is the object of a big laugh. He's not the kind of person that you look up to.

There have been other pictures; the Westerns presented real he-men. They were fast with their draw on the gun. Or in the police stories — it's strange, the criminal will shoot maybe fifteen or twenty bullets at the police, but a competent policeman fells this man with one bullet from his revolver. It presents an unreal picture.

The principal of the school is usually also a comedian. He doesn't really know what it's all about. There are teachers in the school who are competent but at the same time this man is presented as a person who is a bit on the ignorant side. Elizabeth Elliott who wrote "Through Gates of Splendor" and several other books — in an article about the image of the father today and particularly the image that is presented on T.V. says, "Who is this dolt, this buffoon, this dancing bear? Is this the role of a father or a husband? If it is, who wants it? Surely, no real man wants that kind of a role." I suppose we don't object too much to being brothers, buddies, lovers or husbands, but we don't like to consider ourselves as being people who are actually the subject of a comic strip; the idea that the position of a man, a father, a husband is somewhat of a joke. Fortunately, children don't always look at them that way. Little children, at least, have a great deal of respect for father and for his abilities. They're bound to say, "My daddy can do it" or "My daddy does this or that," even though their daddy can't do the thing that they say he is going to do. I think also that children must learn that their fathers are not omnipotent, they can't do everything and that sometimes they are tremendously human, too human for their own good. We all have our frailties, our sins and weaknesses and for that, it's dangerous that we keep on presenting that kind of picture.

I like to think of the father figure as one who is presented in the Bible, who rules his own house well, who is capable, and I know many of our fathers are extremely industrious and capable people. He has an important role in life, he ought to have that same role in the family. It's not for nothing that in the Bible we are taught to look at God as our father. Little children are going to ask, "What does it mean to be father?" and that's their own dad, of course. This is the tragedy that you see in so many single parent homes today. Children don't have a healthy father image. They don't think of father as being the kind of person to whom they can look, whom they can respect, a person whom they can love and admire. That's the kind of fathers we want to be. Sometimes we fail, but on the other hand we also know that through God's grace we often succeed. Being a father is a marvelous thing, but if we are going to be a father we must not just follow the image that is seen today, but be real, be sincere, be Christian fathers!

"I want to know more about p

When it comes to politics what are your feelings about becoming more personally involved? If you are like many people you feel a real distance. After all, what do I really know about politics? Sure, I read a bit, but it doesn't make much sense to me. It all seems so confusing and contradictory and frustrating. Or maybe you wonder about the use of it all. Where will we ever get with it? Nobody seems to listen anyways, so why bother. Isn't it true that "politicians are like a bunch of bananas; kind of crooked" as one cynical joke I read recently put it.

Many of us feel a certain fear or uneasiness about politics. If you take a survey of people in a group or church you will find that very few of them have ever spent any time talking one-on-one with an elected official. We avoid it for a lot of reasons but in so-doing we shut ourselves off from exercising our calling as citizens.

Politics is essential

The point I would like to make is that we can't do without involvement in politics anymore than we can avoid a personal involvement in our marriage and family.

Citizenship and government are as essential to life as marriage.

We cannot pretend that having good marriages and families should be the extent of our contribution as citizens. That's easier said than done though isn't it? I hope this article will help us to suggest ways and means to begin exercising our citizenship a bit more regularly. Maybe you can't do all of this, but start with some of the suggestions in order to become personally active and involved.

Two-pronged approach

There has to be two sides to this. Many of us will have to develop our Biblical understanding of politics a bit more first. We should not try that on our own either. It is somewhat like an exercise program you hope to do to get in shape. Doing exercises by yourself is tough to stick with but do them with some others and you find it easier to stick to. Let's share with other Christians in such a growth.

Secondly, we are going to have to "go public". It will not be enough to develop many correct thoughts on politics and government without sharing them and testing them in the public arena.

We are going to have to wrestle with what. I call the 3

"P's" of politics: 1) Principles: what are Biblical principles on which we can base our views; (2) Philosophy: what world and life view comes out of such principles in order to give us a view of society as a whole and 3) Program: what proposals can we make to our government in order to bring the word of God to bear.

My point has been that politics is essential to our life. That means it not only plays a big role in influencing us but we must influence it too.

I am sure we understand that these things do not come overnight any more than a good marriage or family unfolds in a couple of months. But if we are not going to keep on saying, "That's right, we should get involved in politics, too!", then we will have to build it into our lives so that it becomes routine.

A four letter word

If we are serious about this we will have to bring back a word that has become somewhat a bad word, (ie.) READ. We will have to read quite a bit more if we are going to become aware of the issues and answers in politics.

But I'm sure if you got this far in the article, you have no problem with that!

Now I would like to make a series of suggestions with some details as possibilities for renewing your political strength.

1. Living Room Groups

The name of this activity has 2 meanings. First of all, it explains where you are meeting. Also, it suggests the purpose of the group; (ie.) how to find Biblical room for the life that politics directed by the word of God would bring.

These groups would be small (6-10 people), and would meet in a person's home. The setting would be fairly informal with the emphasis being on every person in the group contributing and growing. The meetings would take place once every 2 or 3 weeks or however often the group decided. The leader would draw up a list of people (s)he is inviting. The emphasis here should fall on trying to get as many kinds of Christians in-

olved in such a small group as possible. It would be up to the leader(s) to invite people and maintain the group. (Of course, it would also be possible simply to hook into existing groups and provide them with any resources they may want.)

The leader should have a positive sense of direction in politics, be able to be a good

host(ess), and be a capable discussion leader. The leader is not there to teach as such. The leader should try to direct the discussion and involve as many people as possible.

These groups will be formed in order to begin a growing by Christians who want to start from the ground up in Christian politics. The emphasis will fall on becoming more aware of what is involved in politics, biblical guidelines for politics; study of a particular issue in order to try to flesh out and apply these principles.

The dimension could begin with study outlines as they have appeared in C.C., Bible study or key passages relating to politics, it could deal with a discussion of current events both locally and nationally or internationally. Such a group could introduce us to a beginning awareness of Christians in politics.

Remember, the emphasis is on the growth of all people in the group so that we can develop a responsible Christian citizen's movement. That means that each person present should try to struggle to put their own thoughts into words.

Such study will require that you get involved and become aware of what is going on in your community. We are going to have to become aware of the people behind the news in our news reports. It will hopefully also mean that you become active in a personal way to be of healing.

2. Door openers

In order to apply some of the principles of the scriptures you may want to set up a series of mini-courses in your community. These are intended to be an introduction to a topic by someone in your community who is willing to

speak on it.

The idea would be to have such a mini-course for one month, one evening a week, in order to explore a Biblical foundation for the issue, a sharing of some of the current information or views on the topic from other points of view and a discussion on a Christian response to that.

Topics could include; unemployment, prisons, abortion, world hunger, poverty, national unity, energy, housing, city planning, etc. The choice may depend on local talent and the issues that appear to be more crucial in your area.

They have been called, "door openers" because we should avoid a situation where we let someone else do the thinking for us and all we have to do is say "amen". Once the mini-course is finished, the group would go on to study the topic in more depth on their own.

3. Seminars

Some people in your community may be prepared to go a step further in the application of Biblical principles to the issues of our time. This takes a longer term commitment of the members because you will be going into a fair amount of detail and more in-depth study than the Living Room Groups.

Such a group must first pick the theme it wants to study. It is important to try to narrow down the topic. Each person should promise to 1) do a fair amount of reading and be prepared to make a report on that reading. 2) take turns being the leader of the discussion and chairperson of the evening. 3) participate in the discussion without dominating it.

The study session together will mainly be made up of reports on reading, a visit or an interview. In this way the whole group can benefit from a great variety of research. Time should also be allowed for sharing of positive ideas that come from such reports or other ideas or suggestions they thought of since the previous meeting.

As you develop from one aspect to the other, be sure to touch on:

- 1) What specific symptoms of the problem you are studying are showing up in our lives. How do people feel about it?
- 2) A discussion of a biblical framework to that problem.
- 3) A growing awareness of

how others view your topic from a different perspective.

4) Develop the beginnings of an alternative approach and policy. Try to be sure you get specific in your discussion. By that I mean, don't only deal with problems that are national or international without ever dealing with them in your own backyard. Study must lead to action and that certainly includes action in your local community.

Finally, getting the right reading material will be very important. Dig around, write to Christian organizations for advice. Seminars like this take a fair bit of organization. Don't hesitate to write me for a more detailed description.

4. A reading group

For many of us reading can be quite a chore. If we are going to deal with contemporary issues in politics we will have to become more aware of the news. One way, might be to set up a reading group.

Say you have five people who want to read more and become more informed. Each person could read one or more different magazines and/or newspapers (*Globe and Mail*, *Maclean's*, *New Internationalist*, *Chelsea Journal*, your local newspaper, etc.) and make clippings of certain items and be prepared to report on them at a regular get together once a month. Dis-

First of all we have to be willing to move to a present position of being to at least in the top

cuss the items, inform each other and evaluate what you read. By doing this you can read five times as much and also benefit from each other's insight.

These are just some things you can do to build up your insight. If we are going to give a political witness in our community we will have to do a bit of homework first. Then we can be a more positive citizen.

It will be very important as well to go and visit people who are directly involved in the issue you are studying. Get it straight "from the horse's mouth". At first you may be a bit afraid but after a while it comes easier. Go to learn, to listen so that you can understand also how others see it.

Politics, but where do I start?"

Also, such study may lead you or your group to undertake specifications of help and healing. For example, you may be studying a proposed bill for parliament on immigration but during your study you find out that there are some real needs that you as a group of Christians could meet with immigrants in your local community. That makes your discussion so much more honest in that you show you care personally as well as with words and ideas.

As I said before, we must share our insights with those in official positions so that they hear the kinds of things involved in a Christian approach to politics.

5. Contact with Politicians

It is amazing that many of us do not know our member of parliament (M.P.), Member of Provincial Parliament (MPP), our mayor or our aldermen at municipal or regional government. It seems to me that the first step is a personal relationship with each of these. Become familiar enough with them so that when they see you coming they know who it is.

We can learn a lot about how politicians work by just listening to them. It is difficult to be a witness to a political official you do not know. Worse, it is even more difficult to change a government

Set priorities; are politics up from its 78th on our list

When we do not know the formakes. (A good book to read introduce you to all of this is *How are we governed?* Ricker Saywell).

Take time to get to know the person. Invite him into your home for discussion with some of your friends. Share, in a conversational way, your interests, your concerns, but above all try to come to a mutual understanding of views first of all. It would be good to exchange literature and have a discussion on each other's material.

Don't be afraid to go into the depth as to his philosophy or that of his party. That best be done by discussing a particular issue and then asking him to explain on what bases that. But you are not

there just to listen. Be prepared to share in a beginning way how you view the issue from a Christian point of view. Try to tie in your comments to basic Biblical principles and also be sure to share a positive alternative.

Maybe you don't feel ready to do this by yourself so you could involve your seminar group (3 above). In any case, try to set up a series of discussions. This kind of contact takes time. You are not going there first of all by yourself but for sharing a Biblical view of justice for all people.

During election campaigns it might be good to do this as a larger group where two people could be assigned to each candidate. They could do much of the above for the purpose of drawing up a profile of the candidate as to his beliefs and programs for politics. They should be sure to get on a mailing list, attend at least one meeting per week where the candidate is speaking and keep a file of clippings of news reports.

When you are finished you could share your results with the other contact people and also share your results with the wider community.

In any case, by establishing such a relationship you hopefully will develop an open door you can walk through in order to share some of the insights you have gained.

6. Forum with Politicians

Sometimes you may want to take the step further by setting up a forum with the politicians in your area. You could invite them personally to a discussion where someone from the Christian community would come to spell out a critique and a Christian response on a given issue.

The personal invitations (delivered by hand) well in advance are crucial.

It is very important to share many of the ideas that you develop with all kinds of people. Here is a quick list of suggestions.

1) Develop statements that you have worked on in your Living Room Group or Seminar and share that with candidates in an election campaign. Be sure to be positive and ask them to respond to you.

b) Have a meeting in your living room with people from the neighbourhood and discuss politics. Share some of the ideas you have and discuss

what they think as well.

c) Come out with a "bulletin" which puts the proposals you have come up with in a large distribution.

Be sure to follow them up with some visits and meetings.

d) Go to your local newspaper and ask them for space on a weekly basis to comment on current issues from a Christian point of view. Be prepared to have one or more people in your community take on the responsibility but help with ideas and suggestions.

7. Conferences

It is sometimes a good idea to set up a conference in your community on an issue with which you feel somewhat com-

fortable. This could be a conference for the public where a speaker could set the tone and a number of workshops could be held where the leader would discuss a certain part of the topic and then engage in discussion on that.

Such conferences could deal with energy, food, unemployment, education, city planning, etc. Be sure your group has reached a certain maturity of insight where you have discussed this issue for a while so that you have a good grasp on the topic. Also, try to make the workshops quite specific so that people can relate to it.

8. Actions

It has been said before, but it is so important to repeat it:

our discussion of ideas and proposals must be accomplished by concrete actions. It is not right for us to be simply discussing many ideas and proposals without at the same time becoming actively involved.

We may have many ideas about what government can do about unemployment but we should at the same time be working for job creation programs in our business and communities. We may also have to support people in need. That applies not only to Christians but non-Christians. The same point needs to be made with every issue. We will have to begin specific actions that show what directions our larger proposals take. More importantly, it will show that we have more to offer than words.

Conclusion

If you have managed to make it to this point then you may well be asking yourself the questions, "when am I going to find time to do all of this?"

There are two ways of approaching that. First of all, we have to set priorities; are we willing to move politics up from its present position of being 78th on our list to at least in the top twenty? Some of that may have to be done if we are going to be serious about our citizenship.

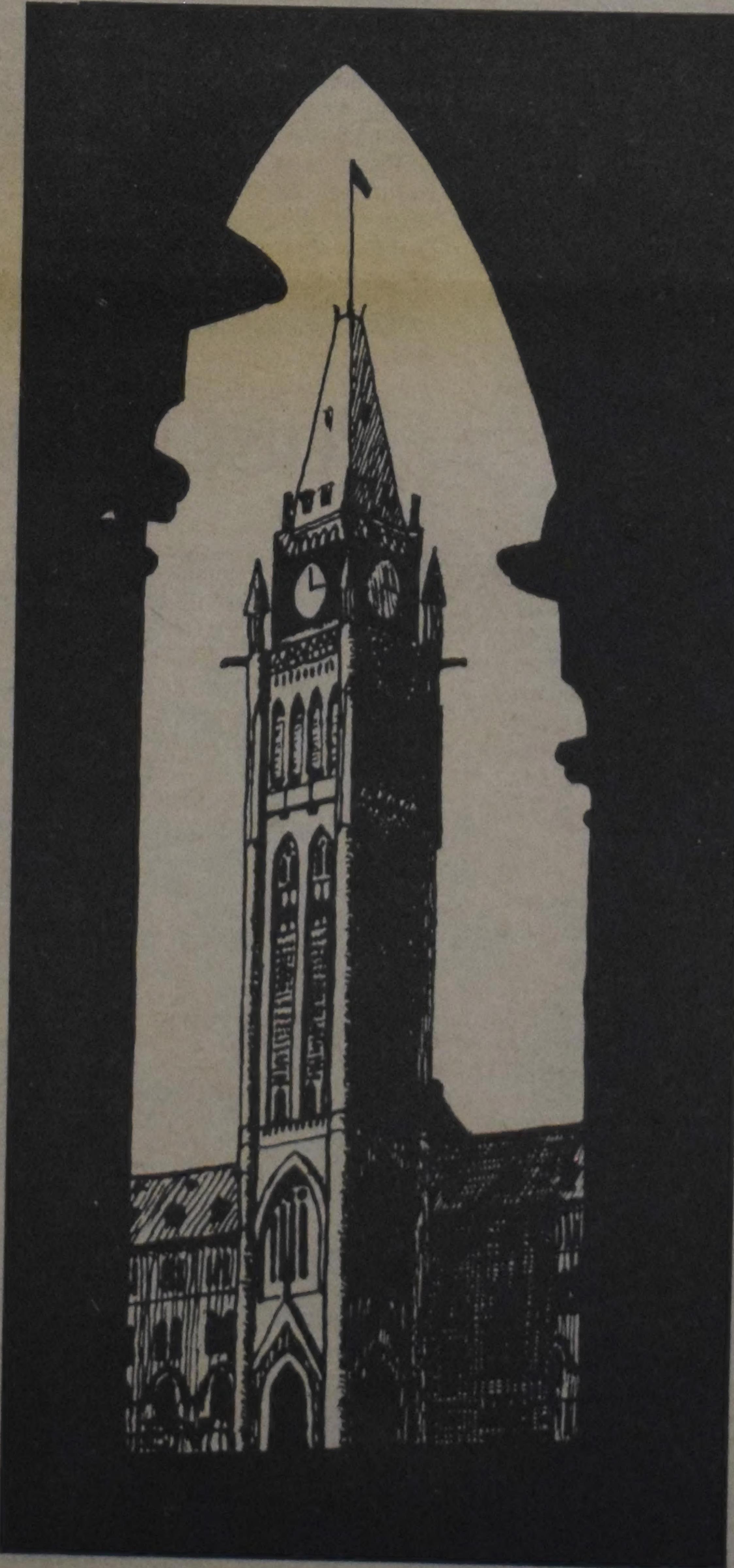
Secondly, why not do a lot of this in your existing society or club or group? Couldn't we take one evening per month in such a group to develop our political-social side of our life. You could break the group into sub-groups with each reporting to the whole group from time to time.

My point has been that politics is essential to our life. That means it not only plays a big role in influencing us but we must influence it too. The 8 suggestions that have been made are a start.

If you would like to work out any of this further or if you have any questions please get in touch. I am willing to be a clearing house for any suggestions or questions you may have.

I hope you really keep me busy!

Ben Vandezande
99 Niagara St.
St. Catharines, Ont.
L2R 4L3



Leven bij de Heilige Schrift

Hoe staat er het mee? Best, goed, minder goed, slecht? Het is erg moeilijk om een van die woorden te kiezen als antwoord. In elk geval zou er kritiek op uit te oefenen zijn want het is niet overal best, niet in alle gevallen goed, noch minder goed. In vele gevallen is het slecht, maar lang niet overal.

Hoe staat het met het leven bij de Bijbel in ons volk, in Canada, in Gods volk, in de kerk? Onder de ouderen? Onder de jongeren? Onder de families? Onder de gezinnen? Het is vaak een gezinsgeval, ook wel een persoonlijk geval. Ik denk b.v. aan een gewoon christelijk gezin, waar nog steeds gedurende elke maaltijd de Bijbel op tafel komt. Alle gezinsleden hebben een eigen Bijbel voor zich, en er wordt driemaal per dag met elkaar de Bijbel gelezen, vaak cursorisch, niet maar hier en daar, maar volgens een bepaalde regel. Eenmaal uit de Psalmen, eenmaal uit andere boeken van het O.T. en eenmaal uit het N.T.

Ik denk b.v. aan een van mijn vroegere catechisanten, die in huis rondliep met the *Living Bible* onder haar arm, en zei: "Dit is mijn vriend, Reverend, ik heb de bijbel ontdekt, en ik lees hem stuk." Ook de Engelse vertaling "Good News for modern man" vond een gretig onthaal bij velen, ook bij vele emigranten omdat het engels zo eenvoudig was.

Toch kom ik met mijn vraag vandaag tot u: hoe staat het er mee? met dat leven bij de Schrift? Een belangrijke voorvraag is dan natuurlijk: hoe staat het met het lezen van de Schrift? Want je moet toch eigenlijk goed met de Bijbel op de hoogte zijn als je er bij wilt leven. De Bijbel kan toch alleen maar een richtsnoer zijn voor ons dagelijks leven als we de Bijbel kennen. Vandaar mijn vraag: hoe staat het met onze kennis van de Bijbel?

Over het algemeen werd er in de geschiedenis van de kerk nogal geklaagd over de onkunde van de Bijbel. Prof. Dr. H. Bavinck zei op het eerste Congres voor Evangelisatie in 1913: "Men kan zich schier geen denkbeeld vormen hoe diep en hoe breed reeds de volslagen onkunde met Bijbel en Christendom, het ruwste ongeloof, zelfs ten aanzien van het bestaan van God, ziel en onsterfelijkheid, de meest geruste onverschilligheid in betrekking tot alle geestelijke dingen in de kringen van ons Nederlandse volk is doorgedrongen."

Dat zou nu ook nog wel gezegd kunnen worden van het Canadese volk in het algemeen. Wat zijn er niet velen die eigenlijk niets met God en Zijn dienst te maken willen hebben. Die op eigen kracht varen, en geen kundige piloot nodig hebben. En als je soms eens luistert naar radio programma's of televisie programma's als b.v. The Great Debate, dan verbaas je je over het sterke ongeloof van de mensen, het zich absoluut niet willen onderwerpen aan de autoriteit van de Bijbel. Zo vaak voel je de neiging opkomen om de knop om te draaien want zelfs zij die dan een meer bijbels antwoord zouden kunnen geven doen het nog zo verward en ketters dat je je afvraagt of zij de bijbel wel echt goed hebben gelezen.

Ondanks het feit dat er in onze tijd heel wat nieuwe bijbelvertalingen zijn is er toch nog grote onkunde ten aanzien van de Bijbel. Verschillende enquêtes zouden dat kunnen bewijzen. Aan de andere kant moeten we ook toegeven dat er velen zijn die getrouw dagelijks Gods Woord lezen en daardoor gesteekt worden in hun geloof.

Het blijft natuurlijk waar - als we op, laat ons zeggen, het Canadese volk letten - wat Paulus schrijft in Galaten 1:11 dat het evangelie dat door hem verkondigd wordt niet naar de mens is. En in 2 Cor. 4:3 schrijft hij: Indien dan nog ons evangelie bedekt is, is het bedekt bij hen, die verloren gaan. In de nieuwe vertaling van "Groot Nieuws voor U" luidt deze tekst iets begrijpelijker: Als er dan toch nog een sluier ligt over het evangelie dat we verkondigen, is dat alleen het geval voor hen die verloren gaan. Zij geloven niet, omdat de god van deze voorbijgaande wereld hun geest heeft verblind.

Zulke mensen zijn er altijd geweest. Ze waren er in de wereld en ze waren er in de kerk. Onder elk volk. En Bavinck's klacht kunt u reeds horen bij de kerkvaders in de eerste eeuwen van de christelijke kerk. De preken van Chrysostomus, Augustinus e.a. stellen steeds in het licht de schade die wordt aangericht aan het godsdienstig en zedelijk leven door het verzuim van het horen lezen der schrift.

J. Van Harmelen

door Harry Van Rossum

Wie van u niet te ver van Toronto woont en 's zondagsmiddags luistert naar het radioprogramma "Zingend Geloven" moet opgevallen zijn dat ds. Tuyl, die dit programma verzorgt, bijna in elke uitzending het woord "Maranatha" noemt. Dit niet in verband met de bijbelse betekenis ervan, nl. dat Jezus komt en is gekomen, maar om de jarigen en de echtparen die 40, 45 en 50 jaar getrouwd zijn en wonen in het tehuis, genaamd Maranatha, te feliciteren en dit te bekraftigen met een passend lied, hetwelk zeer gewaardeerd wordt.

Dit "Maranatha Tehuis" voor de 'jeugd van gisteren' werd min of meer officieel begonnen op 1 juli 1976, althans op die datum begon het betalen van de maandelijkse rente. Het keurige gebouw, drie verdiepingen hoog, staat aan de New Street in Burlington. De kerken, waarvan de meeste inwoners lid zijn, kunnen lopend bereikt worden, en ook een shopping centre is binnen loop afstand.

Toen ons, dat is mijn vrouw en mij, ter ore kwam dat er in Burlington zo'n huis in aanbouw was hebben we ons ook de vraag gesteld "Is dat wel wat voor ons?" (We zijn tot nu

Wij wonen in een tehuis



Maranatha Tehuis, Burlington

toe nog mee van de jongsten) Zal het ons wel bevallen midden tussen al die oude mensen. Zijn we nog niet te jong? En dan samen met zoveel Hollanders. Kan dat wel goed gaan? Wij woonden toen in een 2-bedroom apartment in een highrise gebouw, waar men min of meer een nummer is. We zijn eens gaan kijken hoewel er nog niet veel te zien was. We hebben gewikt en gewogen en kwa-

men nogal vlug tot de conclusie dat dit huis wel wat voor ons zou zijn.

En zo gingen we nog eens verhuizen, maar nu naar een tehuis voor bejaarden, genaamd Maranatha, Jezus komt. Het was natuurlijk even wennen, even passen en meten met de meubels in een betrekkelijk kleine ruimte. Maar het ging, en wij konden er nog bij in. Twee oudere mensen hebben niet zo erg

PERSOVERZICHT

door Carl D. Tuyl

• De meest belangrijke en in 't oog lopende ontwikkeling van de afgelopen week was een overeenkomst van tenminste vijf Navo landen om daadwerkelijk de toenemende communistische invloed in Afrika te stuiten. De vijf landen zijn: Amerika, Engeland, Frankrijk, West Duitsland en Belgie. Resultaten waren onmiddellijk en spektakulair zichtbaar. Marokkaanse troepen werden door Amerikaanse vliegtuigen naar Zaire vervoerd. Ook Belgische troepen zijn daar aangekomen om Kolwezi te beveiligen. Het Departement van Buitenlandse Zaken in Washington deelde mede dat hulp aan Somalie in haar strijd tegen Ethiopie overwogen wordt, en Franse troepen hebben een opstand in Chad, in Noord Centraal Afrika, onderdrukt.

• Een interim-visserij-overeenkomst tussen de Verenigde Staten en Canada verliep in de periode van verleden week en als gevolg daarvan hebben Canada zowel als Amerika elkaar het vissen in het gebied voor hun kusten verboden. De Amerikanen deden er een nogal wraakzuchtig schepje boven op toen ook Canadese hengelaars het recht tot vissen in Amerikaanse waters werd ontzegd.

• De Minister voor Kulturele Zaken in Quebec publiceerde een tamelijk opzienbarend document waarin geëist werd dat de regering in Ottawa al haar "kulturele eigendommen" in "La Belle Province" aan de provinciale regering zou overhandigen. Inbegrepen in de lijst van "kulturele eigendommen" zijn onder anderen: nationale

parken, monumenten en kunstwerken.

• In Winnipeg zei Yvon Gariepy, Directeur van de Canadese Munt dat het twee cent kost om een cent te produceren, en dat de produktiekosten voor een stulvertje zes cent bedraagt. De verkoop van deze geldstukken aan de banken is verantwoordelijk voor een jaarlijks verlies van 7 miljoen dollar. Toch slaagde de Munt er in om in het jaar 1977 een winst van 4 miljoen dollar te maken.

• In het debat over de mogelijkheid van pensioenvoorzieningen voor huisvrouwen schatte één van de leden van het parlement de eventuele salaris waardering voor "moeder de vrouw" op \$10.000.

• In California zijn de belastingbetalers op hun achterste poten gaan staan, en hebben door een referendum de regering van die staat gedwongen het budget drastisch in te krimpen. Men stemde voor een grote verlaging van de huizenbelasting. Er wordt gevreesd dat de minder financieel draagkrachtigen en sociaal zwakkere bevolkingsgroepen het zwaarst getroffen zullen worden door de noodzakelijke bezuinigingen. Voorlopige schattingen berekenen dat tenminste 75.000 personen ontslagen zullen moeten worden.

• Het weer zit in een van 's werelds meest beroemde wandschilderingen. "Het Laatste Avondmaal" is een slachtoffer van milieu vervuiling, en kuratoren zeggen dat er nodig iets aan moet worden gedaan.

veel ruimte nodig. En met speciale dagen, zoals onlangs moederdag, gaan er veel makke schapen in een hok.

Wat het aanpassen aan de nieuwe omgeving betreft, daar zal de een meer moeite mee hebben dan de ander. Mijns inziens is het in zulke situaties het beste om vooruit te zien en er wat van te maken. Was dat ook niet het geval toen we gingen emigreren en de schepen achter ons verbrandden? Ik moet zeggen dat wij met dat aanpassen niet te veel moeite hebben gehad. Dit kon eigenlijk ook niet want we waren in "klein Holland" terecht gekomen, waar het gezellig is, evenals vroeger in "groot Holland" waar het nog steeds "oer-gezellig" is als men er enkele weken vertoeft.

Er heerst hier in Maranatha een gezellige sfeer. Het is aan alles te merken. Men kan in de "Common Room" met een groepje mannen gezellig zitten praten, niet alleen over koetjes en kalfjes, maar ook over politiek, de kerk, enz. We zijn het niet altijd met elkaar eens, maar het weten dat we allen geloven in dezelfde Vader, Zoon en Heilige Geest voorkomt mijns inziens bissingen, die we hier niet kunnen hebben. Daarvoor wonen we hier als een christelijk gezin te dicht bij elkaar.

Grote verhalen worden hier opgehangen over vroeger toen we nog in Holland woonden en veel wordt er verteld over de emigratie naar dit mooie, grote Canada. In deze gesprekken komt, dat voelt men, de dankbaarheid naar voren, voor wat God voor ons gedaan heeft, ook al was alles niet altijd rozegeur en maneschijn voor de meesten van ons. We kunnen niet anders zeggen dan "Jehovah heeft het wel gemaakt." Dit geldt ook voor onze kinderen en kleinkinderen, die ons nogal eens bezoeken.

De vraag komt misschien bij u op "Vervelen jullie je niet in dat tehuis?" Een goede vraag en misschien zullen er wel zijn die deze bevestigend beantwoorden, maar het hoeft niet.

Er is hier genoeg te doen. Sommige mensen hebben speciale hobbies, zoals werken aan hun postzegelverzameling, anderen kunnen uren gebogen zitten over het beroemde dam bord om juist dat houtje te verschuiven dat tot overwinning leidt.

Wat voor velen onder ons een nieuwte was is de biljarttafel. Deze kunst konden we ons vroeger niet eigen maken, daar deze tafels in kroegen stonden waar wij niet kwamen. Ze stonden niet op het lijstje "Dat mag wel". Dus velen van ons moesten nog leren hoe die lange stok te hanteren zonder door het laken te stoten en toch die grote knikkers in de daarvoor bestemde bakjes te rollen.

Ook de vrouwen, die de

meerderheid vormen in onze gemeenschap, vervelen zich allesbehalve. Sjoulen is voor velen hun lust en hun leven. Ook is er een groepje vrouwen die zich vermaken en verdienstelijk maken met werken. Allerlei prachtige artikelen worden genaaid, gebreid, gehaakt en geborduurd. De voorzaal is dan tot vrouwelijk domein verklaard en geen man mag daar binnen komen. De artikelen worden publiek verkocht en de baten zijn voor de kankerbestrijding. Een toe te juichen hobby, niet waar?

Donderdagsmorgens worden al op tijd twee grote koffiepotten in werking gesteld, want dan hebben we onze "koffie kletsch". Ik geloof niet dat dit woord "kletsch" iets te maken heeft met het hollandse woord kletsen, maar wel wordt er flink gebabbeld. Iedereen schijnt dan z'n nieuwte kwijt te willen. "Juist een telefoonje gehad dat ik over-grootmoeder ben geworden", of: "het zoveelste kleinkind is geboren" of "mijn oudste kleindochter gaat trouwen" enzovoort, enzovoort. Ondertussen wordt koffie gedronken en deelt de voorzitter mee dat een autocht, met daaraan verbonden boottocht, met als klap op de vuurpijl een heerlijk diner tot besluit, wordt georganiseerd. Daarna gaat ieder zins weegs.

Nee, men hoeft zich hier niet te vervelen. Vrijdagavond is de zangavond. In de Common Room komen dan de meesten samen en zingen liederen waarmee we zijn opgegroeid uit Johannes De Heer en de Psalmen en Gezangen, die in onze moedertaal zo echt tot ons hart spreken.

Ze worden uit volle borst gezongen, begeleid door het orgel waarvoor altijd wel een organist te vinden is. Deze avonden, waarop ook mooie gedichten worden voorgelezen, doen ons allen veel goed en heffen ons op uit de dagelijkse gang van ons leven. We zouden ze niet willen missen.

Nu ook in Canada!

Bijbels voor analfabeten

door Marjolein A.S. Voorberg
in Kerknieuws van 20 januari.

'Er zijn in de wereld van vandaag, ondanks de grote nadruk op onderwijs, nog altijd zo'n 800 miljoen analfabeten. Mensen van 15 jaar en ouder die niet kunnen lezen en schrijven. En hun aantal groeit nog steeds, omdat het onderwijs niet in staat is de groei van de wereldbevolking bij te houden. Verhoudingsgewijs worden de meeste analfabeten gevonden in Afrika (78% van de bevolking). Dit citaat is afkomstig uit 'Met de Bijbel de wereld in' (november 1976, het kwartaalblad van het Nederlands Bijbelgenootschap). In samenwerking met andere bijbelgenootschappen probeert het Nederlands Bijbelgenootschap een bijdrage te leveren aan de bestrijding van het analfabetisme.

In feite is het allemaal begonnen in 1972. Toen kwam de assemblee, het hoogste orgaan van de Wereldbond van Bijbelgenootschappen, bijeen om te bespreken hoe de 800 miljoen analfabeten met de bijbel in aanraking gebracht konden worden. De Wereldbond besloot om in te haken bij het vele werk dat onder meer door de UNESCO werd gedaan om volwassenen te leren lezen. De bijbelgenootschappen stelden een programma op voor de verspreiding van bijbelgedeelten onder 'beginnende lezers', 'mensen die zojuist hebben leren lezen'.

Afhankelijk
De analfabeten behoren, overal ter wereld, tot de armsten der armen. Immers, voor een goede baan komen zij

niet in aanmerking. Een boer kan niet controleren of de ontvangstbewijzen die hij moet ondertekenen juist zijn. Trouwens, een echte handtekening kan hij niet eens zetten! Evenmin kan hij de voorschriften en gebruiksaanwijzingen op een zak kunstmest lezen. Hij is afhankelijk van degenen die wel kunnen lezen. En wie garandeert hem dat zij allen de waarheid spreken en niet op eigen voordeel uit zijn?

Maar ook in andere opzichten behoren analfabeten tot de achtergestelden in de maatschappij. Iemand die een brief aan een familielid in de stad wil sturen, moet deze dictieren aan iemand die wel kan schrijven. Vaak is dan in de kortst mogelijke tijd de inhoud van die brief tot in de details onder alle dorpsgenoten bekend.

De heer Van Holst Pellekaan vertelde ook het dieptragische geval van de vrouw die medicijnen had gekregen voor haar doodzieke kind. Maar ze vergat te vragen hoeveel en welke medicijnen het kind in moest nemen. Ze kon het doktersvoorschrift niet lezen en zocht wanhopig naar iemand die dat wel kon. Toen ze eindelijk iemand had gevonden, was het kind overleden.

School onder de boom

In de laatste jaren zijn ook in de Derde Wereld steeds meer regeringen gaan besef hoe belangrijk het is om te kunnen lezen en schrijven.

Overal in Afrika, Azie en Latijns-Amerika worden nu korte cursussen georganiseerd voor volwassenen. Als er geen schoollokaal beschikbaar is, dan gebeurt het lesgeven in een kerkje, of op een plein

onder een grote schaduwrijke boom. Daarom wordt deze vorm van onderwijs in Afrika vaak 'de school onder de boom' genoemd.

Wanneer de trotse cursisten drie maanden later hun diploma in ontvangst mogen nemen, kunnen ze lezen en schrijven. Maar ze beschikken vaak nog niet over een uitgebreide woordenschat. Daarom zijn kranten en tijdschriften te moeilijk voor deze beginnende lezers. Ze raken ontmoedigd als ze moeizaam de bladzijden van een dik boek moeten doorworstelen. Tot voor kort was er eigenlijk geen geschikte lectuur voor deze volwassenen.

Brugfunctie naar de bijbel!

De bijbelgenootschappen besloten toen om bepaalde bijbelgedeelten in eenvoudige woorden te gaan vertalen, zodat de beginnende lezers zich hiermee in het lezen konden oefenen. De bijbelgedeelten worden in series van vijf uitgegeven als folders. *Vervolg op pag. 12*

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wekelijks door de K.L.M. ingevlogen



Bijbels voor analfabeten

Vervolg van pag. 11
en kleine boekjes en voorzien van illustraties. De vijf boekjes in zo'n serie klimmen op in moeilijkheidsgraad. Wanneer een beginnende lezer verschillende series van deze boekjes gelezen heeft, is hij meestal in staat om een nieuw testament in omgangstaal te lezen. Zo vervullen deze bijbelselecties voor vele een brugfunctie naar de bijbel.

Vertalen voor beginnende lezers

Wie denkt dat het vertalen van bijbelgedeelten voor mensen die pas hebben leren lezen eenvoudig is, vergist zich. De vertalers stuiten vaak op moeilijkheden. Want hoe vertaal je de uitdrukking 'wit als sneeuw' voor een af lakaan, die waarschijnlijk nog nooit in zijn leven sneeuw her't gezien?

Een vertaler van de Wereldbond van Bijbelgenootschappen gaf onlangs een ander voorbeeld. In de gelijkenis van de verloren zoon lezen we dat deze, toen hij al zijn geld had verspeeld, ging werken bij een boer. Hij moest toen op het land varkens gaan houden. Nu is de uitdrukking 'varkenshoeden' wel letterlijk te vertalen, maar het spreekt de Oost-

Afrikanen niet aan.

Want zij hoeden alleen koeien, schapen en geiten... De vertalers hebben het woord 'hoeden' toen vervangen door 'eten geven'.

Toen de zoon spijt kreeg en terugging naar zijn vader, beleed hij: 'Vader, ik heb gezondigd tegen de hemel en u...'

In Joodse kringen was het gebruikelijk om de naam van God niet uit te spreken. Van daar dat het woord 'hemel' werd gebruikt. Maar voor beginnende lezers kan dit woord aanleiding geven tot misverstanden. Daarom wordt 'hemel' in dit geval vertaald met 'de Heer', of met 'God'.

Voor lees- en godsdienstonderwijs

Niet alleen volwassenen, ook kinderen van zes, zeven jaar oud behoren tot de grote groep van beginnende lezers. Daarom zijn er ook bijbelgedeelten vertaald in een taal die jonge schoolkinderen kunnen begrijpen. Vooral in Indonesië worden ze gebruikt bij het lees- en godsdienstonderwijs. Eind 1976 werden in de Minahasa op Sulawesi (het vroegere Celebes) ruim 2.000 onderwijzers geïnstrueerd in

het gebruik van de boekjes.

Ze werden zo enthousiast dat ze de boekjes gingen gebruiken bij de godsdienstlessen, maar ook tijdens de leeslessen om de kinderen te oefenen.

Elke week lasen ze samen met de kinderen een verhaal en bespraken dat. Als een boekje uit was, mochten de kinderen het voor enkele roepia's (ongeveer een dubbeltje) mee naar huis nemen om voor te lezen aan hun ouders en broertjes en zusjes.

Kostprijs vaak te hoog

Volgens een statistiek van de Wereldbond van Bijbelgenootschappen werden er in 1976 meer dan 30 miljoen bijbeluitgaafjes voor beginnende lezers verspreid. Op dit moment werken vertalers in meer dan 50 landen aan vertalingen van dergelijke uitgaven in ruim 200 talen. In vele gevallen kunnen de beginnende lezers de kostprijs van zo'n bijbelgedeelte niet betalen. Want ze zijn te arm om in hun eigen levensonderhoud te voorzien.

Daarom verspreiden de bijbelgenootschappen deze uitgaven tegen zeer lage prijzen, of zelfs vaak gratis.

Zomer voor senior citizens

Zomerzon en zoele wind:
Hoe kan dit ooit vervelen?
In 'n lulu stel op het gazon
Laat men zich heerlijk strelen.

Soms gaan gedachten dan terug
Naar jaren in 't verleden.
Wat wij in ons geboorteland
Op zulke dagen deden.

Voor hem die boer was, was het meest
'Hard werken' steeds geblazen.
Het heel was rijp, het moest er af.
't werden warme en lange dagen.

Maar wij - nu allen 'Seniors'
Hebben dagelijks vakantie.
En zwerven rond van hier naar daar
Met zon vaak als garantie.

O zomer, zo begeerd in wintertijd
Die onze plannen - vaak besproken.
Nu eindelijk tot vervulling leidt,
Daar gij de winter hebt gebroken.

De wijze Schepper van 't heelal,
Hij schiep ons de seizoenen.
En mens en dier geniet er van
Bij duizenden miljoenen.

Mrs. Audrey Bout

de levensgeschiedenis van Pieter Vermeulen door Gé Verhoog

Gemeente Velsen ©

Dit is koren op de molen van de meester. "Door de kinderen en het huisbezoek kom ik er enigzins mee in aanraking," zegt hij, "het is echter niet eenvoudig alle kinderen te bezoeken, want ze komen nu van alle kanten naar de Heide; van Schulpen, Rooswijk, Watervliet, Hofgeest en ook heb ik Rooms-Katholieken uit Driehuis op school. Die ressorteren eigenlijk op een school in Driehuis, maar de pastoor raadt de ouders aan hun kinderen naar de school op de Heide te sturen. Ik vind dit verheugend. De school is bekend geworden als een haveloze-kinderenschool, hoe zou dit ook anders kunnen, maar het gevolg is, dat vele ouders in de omstreken zich te netjes vinden om met ons in contact te komen. Een uitspraak van de pastoor de Driehuis doet dan wel eens goed."

Mevrouw van Tuyl knikt nadrukkelijk. "Men moet beginnen, vooral hier, met kerkmuren figuurlijk te laten vallen en samen arbeiden. Als we het doel in 't oog houden, kan het; we kennen immers het doel de kinderen klaar te maken voor een beter bestaan. Geloof u ook, dat de Bijbel het uitgangspunt is voor beschaving van mens en maatschappij?"

"Zonder twijfel," zegt de meester, "als de Bijbel goed gebruikt wordt; de historie heeft het voldoende bewezen. Bijbel en godsdienst, klaar en zuiver en nuchter, geven normen voor een goede maatschappij, waarin de ene mens ook aan de andere denkt."

Het is een interessant gesprek in die stilte huiskamer en voor men het besef is, de koetsier weer in aantocht om mevrouw van Tuyl te halen voor de terugweg.

"Nog een vraag," zegt ze, "begint er enig begrip te komen bij de leerlingen en leren ze nu volgens uw idee?"

"Zeer beslist," de meester ziet even nadrukkelijk voor zich uit, "de helft heeft er zin in gekregen, een kwart is

baldadig en een kwart... "Hij wuift even zuchtend met de hand.

"Debief?"

Hij knikt langzaam. "Wat kunnen we anders verwachten met sommige ouders, die beiden aan de drank zijn verslaafd en geen enkele zedelijke norm kennen, volkomen verwilderd zijn?"

Het is even stil in de kamer, het getrapel van de paardenhoeven klinkt tot in de kamer door; mevrouw van Tuyl staat op. "Het wordt mijn tijd." Dan valt haar iets in: "Komen de kinderen trouw op school?"

"O nee mevrouw," lacht de meester, "er is geen enkele wet die hen verplicht te komen, dus zie ik ze alleen als er niets anders voor hen is te doen, tijdens bramenpluk, regen en storm en oogsten bij de boeren zie ik de helft maar in de banken."

"Ik bedenk iets," zegt mevrouw van Tuyl, "wat kan er met Kerst gedaan worden? Misschien een reden om naar school en Zondagsschool te komen als we een goed Kerstfeest in het vooruitzicht stellen?"

De meester ziet zijn vrouw in blije verbazing aan: hun vage plannen komen plots in een werkelijkheid te staan. Kerstfeest in Amsterdam vieren is er niet bij, ze zullen hier blijven, maar als mevrouw van Tuyl hulp biedt, kan het een goed Kerstfeest worden. "We hadden al enkele plannen, maar er moeten kostenberekeningen gemaakt worden..."

"Nee, nee," haast mevrouw van Tuyl zich, "laat mij de kosten dragen, ik zal ook de familie Boreel en de Del Courts van Rooswijk vragen iets bij te dragen; bereidt u een feest voor en geef mij de rekening."

"Mevrouw," de meester is tot in het diepst verrast, "dit is een ware uitkomst."

Mevrouw van Tuyl slaat haar bovenarm, neemt de bontmof van de juffrouw

over. "Ik heb nog een plan," lacht ze, "als de winter lang voortduurt en de armoede groot is, moet er raad geschapt worden; als er geen voedsel is, moeten wij helpen. U hoort van mij."

De meester en zijn vrouw staan in de deuropening als het rijtuig wegrijdt; ze lachen vrolijk. "En nu echt plannen maken voor het Kerstfeest," zegt juffrouw Vermeulen, "alles zal Kerst vieren, de hele ongure Heide, want daarvoor kwam Christus op aarde." De meester ziet zijn vrouw aan, een blijde tinteling in zijn ogen. "Ik moet denken aan die wonderlijke tekst, die ik nu pas ga begrijpen: 'Eer zij roepen, zal ik antwoorden.' Hij zet zich meteen aan het bureau: er is veel te doen. Kerstfeest op de Heide, Kerstfeest-Vredesfeest-

Plots schrikt hij op van zijn werk: een luid geschreeuw achter de school dringt tot in de kamer door. Jongens in de school? Nee, geen kinderen, het zijn ouderen; haastig staat hij op. In de keuken, waar zijn vrouw met de maaltijd bezig is ziet hij een gillende vrouw binnenvormen, die in doodsangst de deur dichtsmijt en met uitpuilende ogen tegen die deur blijft staan. "Help me," hijgt ze, "meester help me."

Voor het raam staat een man te schreeuwen, de meester herkent in hem de spitter Rooie Nelis. Dan is dit zijn vrouw, in de wandeling Magere Da genoemd en die naam past bij haar. Een verkleurde versleten jurk hangt sluw om haar magere gestalte, kapotte kousen fladderen om haar benen en laten vrijmoedig de tier tenen met zwart gevilde nagels zien, want Magere Da heeft haar sloffen niet aan.

"Hij vermoordt me," schreeuwt ze, met trillende handen de deur dicht houdend. "Meester, hij het een mes en hij wil m'n keel afsnijden dat wil ik niet - ik - hou die bullebak buiten de deur."

Rooie Nelis gluurt wild door het

raam naar binnen; zijn woeste blik en ongure vertrokken gezicht zijn in razernij scheefgetrokken en zijn open hijgende mond maken hem tot een afschrikwekkend creatuur; onwillekeurig huivert de juffrouw, als ze van de vrouw naar de man ziet.

"Kom op!" brult Rooie Nelis, met zijn knuisten op het raam timmerend, "kom op, zeg ik je, lillijk wijf dat je bin! Ik zal je effies mores leré, je komper nou niet levend vanaf, zie je dit mes? Ik snij je kop eraf, ik heb je niet meer nodig!" Hij bonkt met grote stappen naar de deur, rammelt als een bezetene aan de knop - rillend van angst loopt magere Da naar de juffrouw maar dan loopt de meester naar de deur.

"Nelis, luister naar me: als je op die manier wilt binnenkomen, blijf je buiten staan. Bedaar, dan kan je binnen komen en zeggen wat er aan de hand is."

"Bedaren?" schreeuwt Rooie Nelis, "Ik bedaar nooit meer! Ze is mijn wijf en ik doe met er wat ik wil en as je nou niet gauw die deur opensmijt, vermoord ik jullie allemaal! Zie je dit mes? Ik doen et!"

"Pieter," smeekt de juffrouw plots, "we moeten de politie waarschuwen, deze man is uitzinnig!"

"Niet opendoen!" gilt Da, "ik ken em! Hij slacht ons allemaal af!" Ze kruipet wild van angst in een donkere hoek met de handen voor haar gezicht; een brok ellende.

"Mietje, hoe zouden we de politie kunnen waarschuwen? Dit kan niet eens, we moeten dit zelf in orde zien te krijgen."

Ze ziet met grote starre ogen, hoe haar man even over zijn ogen strijkt, in een flits ziet ze dat Pieter geen angst kent, dat hij hulp aan God vraagt om deze uitzinnige dronken man te temmen — waardoor?

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Notes of Thanks

BOKMA: Edjer A. and Sjoukje Bokma-Otterma and their family wish to thank everyone who made their 45th Wedding Anniversary a very special and happy day.

BOUWERS: We wish to thank our children, grandchildren, relatives and friends, for the flowers, cards and best wishes on our 40th Wedding Anniversary. Above all we thank the Lord for His blessings we received in the past and we pray for His guidance in the years to come. Roelof and Johanna Bouwers, 70 Maple Cresc., Orangeville, Ont.

FLOKSTRA: We wish to express our heartfelt thanks to everyone who through their prayers, cards and tokens of friendship expressed their love and sympathy in the sudden passing away of a dear husband, father and grandfather Roelof Flokstra. Mrs. F. Flokstra and family, 567 West 5th St., Hamilton, Ont.

Births

DEPOOTER: With much thanksgiving to God for again entrusting to our care the beautiful gift of life, Arnsid and Liz joyfully announce the birth of our first daughter, ERIN ELIZABETH, born June 3, 1978, a healthy 6 lbs. 11 1/2 oz. A sister for David. Proud grandparents are Mr. and Mrs. T. Dewilde of Willowdale, Ont. and Mr. and Mrs. J. Depooter of Port Lambton, Ont. 136 Elliott St., Cambridge, Ont. N1R 2JB.

ELGERSMA: With thankfulness to God, the creator of Life, Raymond and Gerda are pleased to announce the birth of their daughter, whom we have named, RENEE DEANNE, born May 4, 1978. A little sister for Maurice. Tenth grandchild for Mr. & Mrs. M. Thalen of Sardis, B.C. 40th grandchild for Mr. & Mrs. M. Elgersma of Cayuga. R.R. #3 Hagersville, Ont.

VISSE: The Lord has further enriched our lives with the birth of a son, MATTHEW JOHN, born May 29, 1978. A brother for Michael, Brian and Angela. Thankful parents: Cor & Diane (nee Flantua) Visser, R.R. #1 Hagersville, Ont.

Marriages

KEMPER-JAGT: Mr. & Mrs. Jack Kemper and Mr. & Mrs. Albert Jagt are happy to announce the forthcoming marriage of their children, NANCY ELISABETH and JOHN RICHARD on Friday, June 23, 1978 D.V. at 7:00 p.m. in the Christian Reformed Church, Dundas, Ont. Rev. J. Zantingh officiating. Reception to follow at the Calvin Christian School, Ofield Rd. N., Dundas.

SCHOON-McBRIDE: Mr. & Mrs. John Schoon, 84 Cavan Street, Port Hope are happy to announce the forthcoming marriage of their daughter, JOYCE to MR. PETER McBRIDE, son of Mrs. Donald McBride of Toronto. The Wedding ceremony will take place, the Lord willing on Saturday, June 24, 1978 at 3:30 p.m. in the Grace Christian Ref. Church of Cobourg, Ont. Rev. Tuyl officiating.

Marriages

LINK-WAGENAAR: Mr. & Mrs. Garret Link of Wayne, New Jersey and Mr. & Mrs. Art Wagenaar of Stoney Creek, Ontario announce with gratitude, to friends far and near, the forthcoming wedding of their children, KATHY and FRED. Ecc. 3:14. This celebration will take place D.V. on Saturday, July 1st, 1978 at 3 o'clock at the Prospect Christian Reformed Church of Patterson, New Jersey. Future address: 343 Glover Rd., Box 8, Group 17, Fruitland, Ont.

OOSTERHOF-CONTANT: Believing that God's love has brought us together, we JAN and HENRY, together with our parents Mr. & Mrs. Anno Oosterhof of Abbotsford, B.C. and Mr. & Mrs. M. John Contant of Victoria, B.C. invite you to share in our joy as we become united for life and ask God's blessing on our marriage. This celebration of love will be on Friday, June 30, 1978 at 6:30 p.m. in the First Christian Reformed Church of Abbotsford, B.C. Future address: 25 Linfield Drive, Unit #3, St. Catharines, Ont. L2N 5T7.

SMIDS-DE HAAS: Mr. & Mrs. Fred Smids, of Chatham, and Mrs. R. de Haas and the late Mr. C. de Haas of Arum, Friesland, are happy to announce the marriage of their children, MARTHA and ABE. The ceremony will take place D.V., June 17, 1978 at 3 p.m. at the Grace Christian Reformed Church of Chatham, Ontario. Rev. Ralph Koops officiating. Future address: 32 Lacroix St., Apt. 6b, Chatham, Ont. N7M 2T6. Canada.

Anniversaries

On June 24, 1978, the Lord willing, we hope to celebrate the 25th Anniversary of our parents:

NICK and BETTY ANEMA
(nee Visser)

We are thankful to God for His love and guidance thru the past years, and pray that He will continue to bless them in the years to come. Their thankful and loving children: Stan & Val

Ray & Lisa
Francine
Roger

Open house will be held June 23, 1978, from 9 p.m. to 11 p.m. at the Clansman, Lynn River Lodge Motel, Queensway W., Simcoe, Ont. Home Address: R.R. #3, Simcoe, Ontario.

We are grateful to the Lord and rejoice with our parents,

JOHN and IDA (Wiertsema)
BOUWMAN

in the celebration of their 25th Wedding Anniversary on June 19. We, the children, are thankful to our parents for the example of faithfulness and love they have shown us in the past years.

Ineke
Rita
Yolanda
John
Carla — Calgary, Alberta

Hattem Sarnia
1948 1978

On June 24, 1978 the Lord willing we will celebrate the 30th Wedding Anniversary of our dear parents and grandparents:

TIENUS and ALI KREEFT
(nee Van Gelder)

We pray for God's continued care and blessings. We thank the Lord for His guiding hand. Their grateful children and grandchildren, John & Evelyn Kreeft; Sandra, Anita

Art & Janette Kreeft; Jamie Bert & Betty (engaged)

Alice
Tina
Home address: 1243 Isabella St., Sarnia, Ont. N7S 1S7.

Anniversaries

With joy and thankfulness to the Lord, we congratulate our parents, and grandparents,

JOHN DEVRIES
and
AUKJE DEVRIES
(nee Van der Byl)

on their 45th Wedding Anniversary on June 23, 1978. That the Lord may continue to spare them for many years for each other and for us, is the wish of their thankful children and grandchildren.

Andrew & Sandra DeVries; Calvin, Ronald — Dresden, Ont.

Jack & Ann Hoekstra; Audrey, Sonya — Chatham, Ont.

Herman & Mary De Vries; John, Marlene, Jeffrey, Anita, Alan, and Tanya — Williamsburg, Ont.

Herman & Yvonne Van Dolder; James, Kevin — Windsor, Ont.

William & Helen De Vries; Michelle, Ronald — Ft. Saskatchewan, Alta.

Fred & Emmy De Vries; Elaine, Lori — Riverdrive Park, Ont.

Alice De Vries — White Horse, Yukon

Home address: 760 Park Street, Dresden, Ont.

1948 1978

With gratefulness to God we rejoice with our parents and grandparents,

JOHN and CLASINA KUIPERY
(nee DeJong)

on the occasion of their 30th Wedding Anniversary on June 18, 1978. Congratulations Mom and Dad.

Dick & Arlene Kuipery; Elizabeth J. — St. Catharines

Martha & Pierre Sjaarda; Barbara, D. Anthony J., Karen A., Terance W. — St. Ann's

Alice Kuipery — Toronto

Joe & Marg Kuipery — St. Catharines

Arthur & Tina Kuipery — St. Catharines

John

Yolanda

Eric

Phillip

Robert

Sylvia — At Home

May the Lord of their past also bless and keep them in the future. Home Address: 15 Sherman Drive, St. Catharines, Ont. L2N 2K9.

1938 June 2 1978

With thankful hearts to God, we hope to celebrate on June 2nd, the 40th Wedding Anniversary of our dear parents and grandparents,

BAUKE MULDER

and

HILTJE MULDER-Veenstra

We hope and pray that the Lord will continue to bless them and keep them in His care. Their thankful children,

Evert & Fimke Bergsma; Hilda & Rick, Brian, Maryanne, Robert, Diana — Mossley, Ont.

Luke & Nelda Tenhoor; Gracemarie, Cindy, Luke-James — Aylmer, Ont.

Oakie & Henrietta Mulder; Arlene, Robert, David — Ingersoll, Ont.

Al & Lorna Mulder; Karin — Ingersoll, Ont.

Gerry & Joanne Klingenberg; Christy, Tanya, Angie — Ladner, B.C.

William, Diana — At home

Home address: R.R. #2, Mossley, Ont. N0L 1V0.

1953 1978

"Praise the Lord"

On May 30, 1978 we celebrated with our Mom and Dad,

TED and JOYCE VAN GEEMEN

(nee Van Commenee)

their 25th Anniversary.

Happy children are:

Bill & Deb (engaged)

Susan — Telkwa, B.C.

John & Roelien

Debbie

Nelly Ann

Patricia

Richard

Surrey, B.C.

Anniversaries

With great joy and gratitude we are pleased to announce the Thirty-fifth Wedding Anniversary on July 1, 1978 of our dear parents,

JOHN DEVRIES
and
AUKJE DEVRIES
(nee Van der Byl)

on their 45th Wedding Anniversary on June 23, 1978. That the Lord may continue to spare them for many years for each other and for us, is the wish of their thankful children and grandchildren.

Andrew & Sandra DeVries; Calvin,

Ronald — Dresden, Ont.

Jack & Ann Hoekstra; Audrey,

Sonya — Chatham, Ont.

Herman & Mary De Vries; John,

Marlene, Jeffrey, Anita, Alan,

and Tanya — Williamsburg, Ont.

Herman & Yvonne Van Dolder;

James, Kevin — Windsor, Ont.

William & Helen De Vries; Michelle,

Cindy, Ronald — Ft. Saskatchewan, Alta.

Fred & Emmy De Vries; Elaine,

Lori — Riverdrive Park, Ont.

Alice De Vries — White Horse,

Yukon

Home address: 760 Park Street, Dresden, Ont.

1948 1978

With gratefulness to God we rejoice with our parents and grandparents,

JOHN and TENA ELLEN

(nee Prins)

on their 40th Anniversary on June 24, 1978. It is our prayer that God will continue to guide and bless them in the years to come. Their loving and thankful children and grandchildren;

Jack & Avlyn Vanden Born; Jackie,

Lance — Edmonton, Alta.

Dick & Joan Roeters; Carmen,

Kristen, Sue Ellen — Grand

Rapids, Mich.

Ralph & Jane Bruinsma; Gina,

Julie, Ross, Roger — Lethbridge,

Alta.

Raymond & Carol Nieboer; Scott,

Ament — Picture Butte, Alta.

George & Gerry Ellen; Michelle,

Cary — Rochester, Alta.

Norman & Carla (fiance) Ellen —

Calgary, Alta.

Tim Ellen — Lacombe, Alta.

Home address: Box 789, Lacombe,

Alberta, T0C 1Z0.

1953 June 19 1978

With joy and thankfulness to God, we wish to congratulate our parents and grandparents,

FRED and EDNA NORDEMANN

(nee Feddema)

</div

Classified Advertising

Obituaries

We mourn in sympathy with Bill and Betty De Haan and children, Kim, Duane, Robbie and Jamie and the bereaved family for their beloved mother, grandmother and wife,

GERTRUDE DE HAAN
(nee Wiebenga)

who, after suffering for a long time, died on June 6, 1978. May the God of grace, comfort with the assurance; "In My Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you....that where I am, there ye may be also." Congregation and Council Waterloo Christian Reformed Church.

On June 6, 1978, after a lengthy illness, our Heavenly Father took unto Himself, His child, our beloved sister, sister-in-law and aunt,

GEERTJE DE HAAN (Wiebenga) at the age of 67 years. Lord's Day 1. Dear wife of Wieger de Haan.

R. Wiebenga-Kuipers — Aylmer, Ont.

G. Duimering-Wiebenga, H. Duimering — Drayton, Ont.

S. Wiebenga, P. Wiebenga-Broekstra — Mildam, Holland

W. Kroes-Wiebenga, H. Kroes — St. Ann's, Ont.

W. Wiebenga, A. Wiebenga-Smidt — Heerenveen, Holland.

S. Woudstra-Wiebenga, L. Woudstra — Sneek, Holland and children.

10 Dunsmere Drive, Kitchener, Ont.

On June 6, 1978 after a lengthy but patiently borne illness, the Lord in His loving care took unto Himself His dear child, our dearly beloved wife, mother and grandmother,

GERTRUDE DE HAAN
(nee Wiebenga)

at the age of 67. Dear wife of William De Haan. Mother of,

Sam & Jean De Haan — Kitchener, Ont.

Anne & Ralph Smeda — Reston, Va. U.S.A.

Dorothy & Henry Olothoff — Kitchener, Ont.

Bill & Betty De Haan — New Hamburg, Ont.

and 14 grandchildren.

And Jesus said, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live. John 11:25.

Funeral Services were held on June 8 at 2:00 p.m. at the First Christian Reformed Church, 388 Ottawa St. S., Kitchener, Ont. Rev. P. Breedveld officiating. Interment at Woodland Cemetery.

10 Dunsmere Dr., Kitchener, Ont.

Got a reason for living again
Got a reason for laughing again
Got a reason for loving again
I've got the love of God
In my heart.

No need to sigh anymore
No need to cry anymore
No need to die anymore
I've got the love of God
In my heart.

This was the favored song of our beloved daughter, sister and fiance,

HILDA HOEKSTRA
at the age of 22 who went to be with the Lord on June 7, 1978 after a car accident.

Henry & Tilly Hoekstra.
Dorothy
Wendy & Mark
Betty
Jeffrey
John Henry
John Visser, Fiance — Oshawa
9788 McLeod Rd., Niagara Falls, Ont.

Obituaries

The consistory and congregation of the Rehoboth Chr. Ref. Church of Niagara Falls, Ont. extends its feelings of Christian love and sympathy to their brother and sister, Henry and Tilly Hoekstra and their children, while they sorrow about the sudden death of their beloved daughter and sister,

HILDA HOEKSTRA

We command them unto the tender care of the Father of all comfort, so that they may be able to sorrow, but not as the ones who have no hope. Niagara Falls, June 1978.

Jack Geuzebroek, Pastor
Clarence Terpstra, Clerk of Consistory.

John 20-vers. 29

Zalig zij, die niet gezien hebben en toch geloven. Heden nam de Here tot zich onze lieve vrouw en moeder.

ANNA VAN ZALEN - Boonstra
op de gezegende leeftijd van 70 jaar, na een gelukkig huwelijk van 48 jaar. Geliefde vrouw van Jenne Van Zalen. Kinderen:

John & Haitina Van Zalen — Westlock, Alta.
Arnold & Ann Van Zalen — Jordan, Ontario

Art & Jane Hovestad — Fort Saskatchewan, Alta.

Cathie Van Zalen — Westlock, Alta.

De begrafenis heeft plaats gehad June 3, 1978 in de Westlock Funeral Home.

It pleased the Lord to take unto Himself our dear grandmother,

ANNA VAN ZALEN

Romans 11, verse 36. For of Him and through Him and to Him are all things; to God be the Glory, forever Amen.

Cathleen, Barbara and Annabell Van Zalen
Michael, Kimmy and John Van Zalen

Bill, Debbie, John, Patricia, and Cathie Hovestad.

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Berkhof booklet is still powerful stuff

Christ and the powers, by Hendrik Berkhof, translated by John H. Yoder; Published by Herald Press, Scottdale, Pennsylvania and Kitchener, Ontario; price \$2.95. Reviewed by Dr. Remkes Kooistra, Campus Chaplain, Waterloo.

When the author of **Geschiedenis der Kerk**, published in 1942, surprised us in 1953 with his **Christus en de Machten**, a book which I bought immediately — then I felt that the theological world owed great thankfulness to Dr. Hendrik Berkhof. It was only a small booklet, yet it contained much original and deep insight. Moreover the book is characterized by such a straightforward method of dealing with "the powers", that it in itself is a tower of strength.

Looking at the Pauline texts about "the powers" in 1 Corinthians, Ephesians and Colossians, Berkhof follows the history (after all he remains a historian) of the powers since the creation. He deals with the powers in the fall, in the redemption, in the consummation and in the history of the church.

Berkhof's main thesis is that these powers, once created by God to undergird life and the social structures, through man's fall into sin have become hostile to God's Kingdom. The powers still hold "the world together," but at the same time "they hold it away from God".

The powers, once God's servants, have become little gods. The powers have become secular, they imagine that they are independent and can do as they please. So what does a Christian do with those powers? Hate them? Ignore them? Berkhof has found a truly reformed answer stating: "...the believer's combat is never to strive against the Orders, but rather to battle for God's intention for them, and against their corruption."

In a way Jesus has done this for us. Colossians 2 says that He "disarmed the principalities and powers and made a public ex-

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ample of them, triumphing over them thereby" (verse 15) Berkhof explains the meaning of these three verbs Paul uses. He says rightly: "It is precisely in the crucifixion that the true nature of the Powers has come to light".

The booklet, **Christ and the Powers** was the result of a lecture Berkhof gave after the second World War for Dutch and German theologians. At that time many asked for a translation in German. Yet the German publishers refused to print it. Karl Barth's secretary Miss Charlotte Von Kirschbaum later discovered the book and translated it into German — but Karl Barth afraid at that time of the Bultmann gang refused to include it in the series **Theologische Studien**.

Then a Mennonite, Dr. Yoder, discovered the book. He translated it into English and it was published in 1962. Ten years later Yoder's own book **The Politics of Jesus** was published by William Eerdmans Publishing house. In this leading text Yoder devotes the eighth chapter to the theme **Christ and the Power** and in this chapter he quotes Berkhof extensively. Yoder finds much support for his Mennonite relation to the State in Berkhof's explanation of the powers.

Now the book has been repub-

lished in a second printing. I am happy that Berkhof did not change the original text. It has something concise and fresh which easily could have been lost had the text been changed or expanded.

There is one difference between the second and the first edition in English. In footnote 19 Berkhof gives us some more recent literature on the Powers. For Christian Reformed people it is interesting to know that one of our seminary professors, Dr. A.J. Bandstra wrote his thesis at the Free University on: **The Law and the elements of the World**, but according to Berkhof, Bandstra is more interested in "determining which usage Paul made of what material, than in the relevance of this original usage for the present time." (p. 78).

Voici, a proof of the fact that books still have their own "events" as the Latin proverb says. I am happy to introduce this book to you and I am sure that we all can learn much from it in our own dealing with the powers and the principalities which so easily run our lives.

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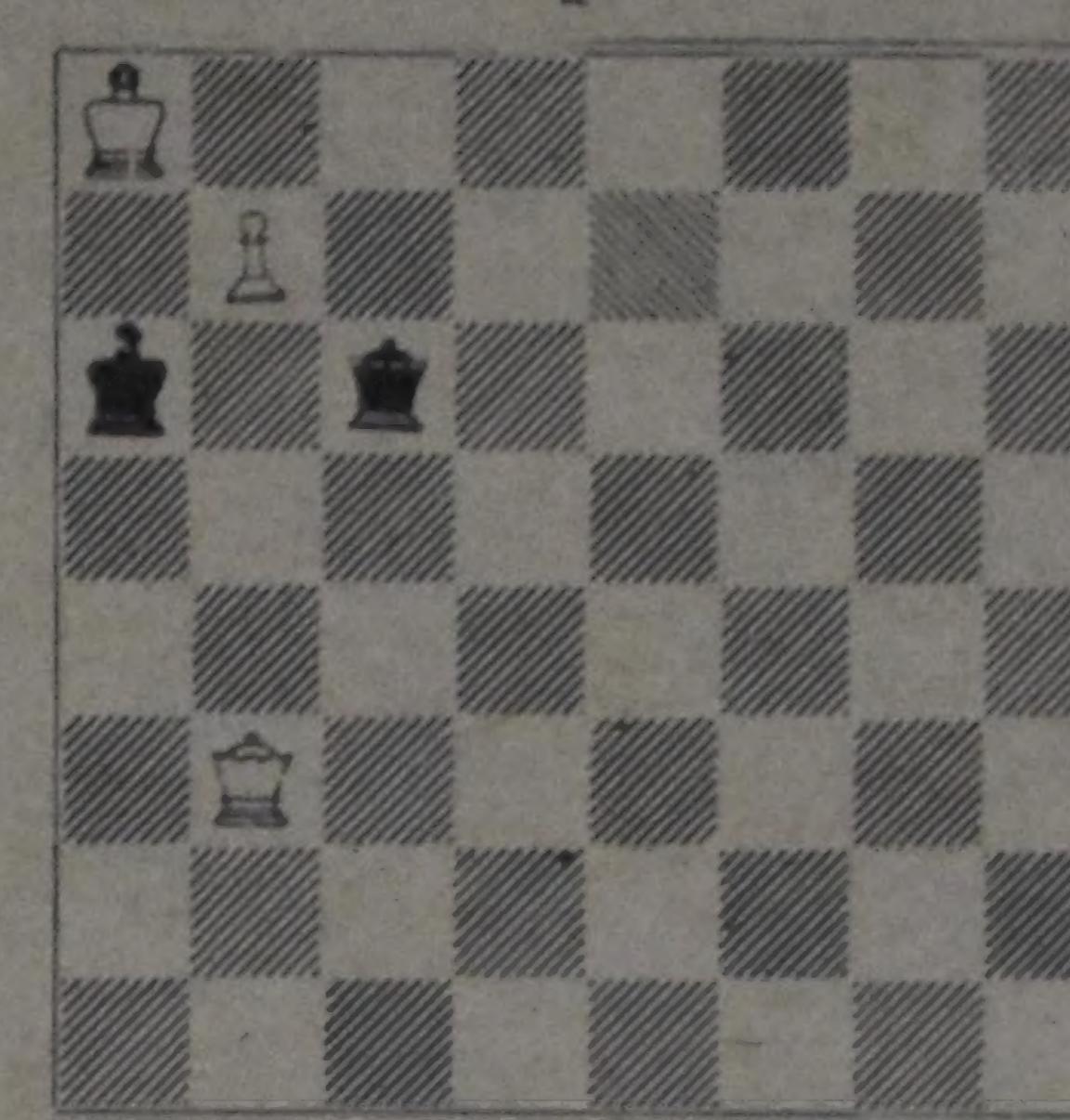


LET'S PLAY CHESS

QUEEN and PAWN ENDGAME

L. Van Vliet, Holland, 1888

2



3

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June 24, Saturday, 9:30-4:00 West End CRC, Edmonton. Special seminar for treasurers, secretaries and other persons involved in charities, including schools and churches. Deals with new legislation, taxation, and fund raising methods.

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July 1 Friesian Day in Chrysler Park, West of Morrisburg, on St. Lawrence River.

July 4-14 "Art, Literature, and Music in God's World", a course for continuing education, led by Dr. Calvin Seerveld, sponsored by AACCS.

July 8 Senior Citizens Day (Dutch) at Lakewood Christian Campgrounds, R.R. 5, Forest, Ont., from 10 a.m. -5 p.m. with Rev. J. Van Harmelen and the Masters Team. 519-899-4415. Supper supplied.

Aug. 4-7 "Living in a kingdom coming", AACCS Niagara Conference at Fort Erie, Ont. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward on Saturday evening.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St. Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 23	June 21	June 19 (noon)	June 16 (noon)
June 30	June 28	June 26 (noon)	June 23 (noon)
July 14	July 12	July 10 (noon)	July 7 (noon)

Books

A teacher's aid to good teaching

Shaping School Curriculum: A Biblical View by Geraldine J. Steensma and Harro W. Van Brummelen, co-editors; published by Signal Publishing, 6412 North 30th Street, Terre Haute, Ind., 47805. Reviewed by Rev. Louis Tamminga.

I have read this book with much appreciation. For these several years now we have discussed educational principles from a Christian perspective; this book makes a contribution toward implementing them for down to earth classroom work. And it does this consistently and realistically. It will help many teachers in making their school days more fulfillingly Christian.

To my knowledge this has not been attempted before in this form. I hope that many teachers and prospective teachers, in fact all those interested in Christian education, will avail themselves of this book.

The book consists of an overview of the aims and practices of Christian education from a biblical perspective, followed by a discussion of individual subject areas within the curriculum. Each of these chapters deals with five points: 1. The relation of the Bible to that discipline. 2. Meaning in the aspect of life investigated by that discipline. 3. The method of inquiry used by that discipline. 4. The inter-relationship of other

disciplines and 5. The implications for the elementary and secondary curriculum.

There is a good balance between the theoretical perspective and the practical implications: each chapter lists implications for the classroom. There is a chapter on the construction of units, and sample units are given in the appendix.

This study presents a thorough analysis of what should be happening in our Christian school programs. It demonstrates how a school can teach individual subject areas and yet make its curriculum an integral, unified whole which can be used to train children to be disciples of Christ.

This book has more than a dozen authors. Multiple authorship usually doesn't make for easy reading but these authors appear to have enough kinship of spirit to enable them to maintain harmony and consistency throughout. *The Scriptural View of Knowledge and Truth* by Geraldine Steensma is a concise, superb statement that applies to all teachers, in school, in church, and at home. *A Design for the Elementary and Secondary Curriculum* by Geraldine Steensma and Harro Van Brummelen is an excellent blueprint for staffs to work with, but it will need "fleshing out" before it can be implemented as intended for our schools. The chapter Social Stu-

dies by Robert Koole underscores the secular nature of the public school curriculum and what the norms are for a Christian alternative.

While the aesthetics introduction by the editors is worth reading, the individual chapters on literature, arts, and music are not the strongest in the book. The chapter on literature could have emphasized the aesthetic a bit more, Visual Arts could have been a bit longer and more substantial, Music could have been a bit less abstract and technical.

The chapter on Psychology as a discipline should perhaps have been expanded and part of it combined with the chapter on meaningful learning. But these critical remarks are made with much appreciation for the attempts of the authors; their attempts will serve to inspire other educators to continue this work and make further contributions to the development of Christian curriculum. The chapters on the sciences and mathematics provide a solid Christian basis for a school's program.

Our Christian school staffs, education committees, and curriculum writers will find a fine framework in this little book for their ongoing challenge in Christian education. I recommend it with enthusiasm.

Another look at current issues

I Believe in Man by George Carey; published by Wm. B. Eerdmans, Grand Rapids, Mich., 1977; 188 pages; price: \$2.95. Reviewed by Rev. John Bolt.

This, the seventh volume in the excellent *I Believe* series published by Eerdmans, is a popular (i.e. readable) yet worthwhile contribution to Christian anthropology (the doctrine of man).

The author meaningfully deals with man in the contemporary world from a Biblical perspective. Behaviourist, Marxist, and secularist views of man are intelligently discussed and analyzed.

Although the author's position on the historicity of Adam and the Fall is less than fully satisfying and many Calvinist Contact readers will, no doubt, disagree with his views on women in office (that churches could oppose women in

office is, in his judgement, a "scandal" p. 153), the book as a whole is warmly recommended. Especially worthwhile is chapter 6, "Man in community." Building community, correctly in my judgement, is regarded as the primary task of the church with respect to society.

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